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*A. B. BRUCE'S APOLOGETICS:—I.**

Book I.

It is not the writer's intention to give a critical estimate of Dr. A. B. Bruce's recent book on Apologetics. The aim of this paper is simply to reproduce in brief the argument of the work as it presents itself to one who has had no special theological training, for the benefit of readers of the class to whom the book is specially addressed,—men who are neither dogmatic unbelievers nor dogmatic believers, but whose sympathies are with Christianity and whose faith is "stifled or weakened by anti-Christian prejudices of varied nature and origin." In a *résumé* of this kind it is impossible to retain the literary grace of the original, and more prominence is necessarily given to the conclusions that are reached than to the premises upon which they are based. If, therefore, any argument seems inconclusive, reference should be made to the book *itself before a final judgment is formed.*

In a brief introduction Dr. Bruce gives a sketch of Apologetics from the time of Christ to the present day and a statement of the plan to be pursued in his work. The apologetic elements of the New Testament mainly refer to two topics, the Person of the Messiah, which is most fully dealt with in the Epistle to the Hebrews, and the nature of the Messianic kingdom, the spirituality and universality of which Christ had to emphasise in order to correct the mistaken expectations of the Jews and combat the narrow exclusive spirit of the Pharisees. Then the early Church had to defend herself against the civil magistrate, who regarded her as dangerous to the State, the popular prejudice, which charged her with inhumanity and immorality, and pagan philosophy, which condemned

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**Apologetics, or Christianity Defensively Stated.* By A. B. Bruce, D.D. Edinburgh: T. and T. Clark. Second Edition, 1893.

her as irrational. The attack of Celsus, one of the most formidable opponents, was replied to by Origen, who defended his religion *both* against his opponent's prejudice on account of the rustic style of the sacred writings and the exaltation of faith above reason, and against his main argument that it degrades the character of God, unduly exalts man, and in the cure of moral evil and human redemption attempts the impossible.

The third attack was made by the deists of the eighteenth century, in England, Germany, and France, and was directed, not, as in the case of Celsus, against the central truth of Christianity, but against its literary documents. The religion of nature, the knowledge of God attainable by reason, was held to be sufficient and perfect; a revelation such as that which the Scriptures claimed to contain was declared to be unnecessary, and their authority as a rule of faith and conduct was denied. The free thought of the present time differs from that of the eighteenth century in holding in higher esteem the sacred volume as literature, but agrees with it in denying to the Bible any authority as a rule of faith. It denies, moreover, that the Bible itself supplies any basis or justification for such a claim. Dr. Bruce, however, finds in Spinoza, a free thinker of the seventeenth century, the germ of this theory, and maintains that Matthew Arnold's *Literature and Dogma* is simply the *Tractatus* of the philosophic Jew of Amsterdam done into modern English.

In sketching the plan of his work, Dr. Bruce draws a distinction between Apology and Apologetics. The former is a particular defence of the Christian faith with reference to a definite attack, while the latter is the defence of Christianity reduced to system, the method of defence and the defence itself being deduced from the essence of Christianity, instead of being determined by accidental assaults. Dr. Bruce's aim is not so much scientific as practical, to clear the ground of anti-Christian prejudice and secure for Christianity a fair hearing. The first thing necessary is to make sure that men know what Christianity really is, and with this in view, an appeal is made to the first three Gospels. But we must consider not only the Christian facts but the presuppositions of Christianity, both the speculative or philosophical and the historical. Christian facts and the Theory of the Universe, Christian and Anti-Christian, form the First Book; the Second deals with the Historical Preparation for Christianity, while the Third treats of

Of Christian facts the fundamental is the love of Christ to the outcast sinful, the publicans and sinners of Jewish society. Great as Jesus was as a teacher, He was even greater in His love, a love which revealed itself in His care both for the souls and the bodies of men. As a teacher, His doctrine of God was summed up in the word 'Father', a doctrine which startled and shocked the Pharisees when they realised that it meant that God loved the immoral and the irreligious as well as others. In keeping with Christ's doctrine of God was His idea of man,—His "genial, hopeful, optimistic humanitarianism," regarding even the 'lost' among men as of infinite value in view of their spiritual endowments and possibilities, and teaching man to place a high value upon himself as a son of God. Jesus had a peculiar way of designating Himself,—Son of Man, as expressing His sympathy and solidarity with mankind, His faith, hope, and love for the human race; Son of God, as expressing consciousness of intimate relations to God. Jesus came as the Messiah, the Christ, not the Messiah of popular expectation, but the true Messiah, introducing the religion of the spirit, the final, ideal, absolute religion, and announcing the kingdom of God as the chief good and the chief end of man. In His conflict with Pharisaism, Christ at once exposed counterfeit goodness,—a formal righteousness, a slavish adhesion to the words of Scripture, a perversion of the Messianic hope,—and brought into prominence His own peculiar view of sin. The sin of Pharisaism was, in His eyes, more deadly, more hopeless, because deeper and more spiritual, than that of the publicans and harlots. *Theirs* were sins of the flesh; acts of wayward impulse, leaving the moral nature not so much depraved as undeveloped. The sins of the Pharisees were vices of the spirit, perverting the whole nature. Sin, with Christ, far from being, as the Greeks and deists taught, a thing of the flesh, only affecting the moral nature because that nature is joined to a material organism, is seen in its true malignity when it has its origin in the soul, and reveals an evil will, a selfish heart, and a perverted conscience.

The Christian theory of the universe, which these facts supply, and the acceptation of which on our part will enable us to sympathise with Christ in His moral and religious teaching, proclaims of God that He is a Person, with reason, will, and a moral nature; of man, that as a son of God he occupies a high place in the universe and is immortal; and of sin, that it is a reality, that it cannot originate with God because it is eternally contrary to His will, that it is

curable, and not an inherent necessity, and that it is closely related to, if not the direct cause of, all physical suffering. Physical suffering may have preceded moral evil, as a provision on God's part for the moral discipline of fallible beings, just as manifold forms of good were designed to summon the erring to repentance, and inspire the penitent with hope. God is also the Creator of the world, which probably had an historical beginning, and which, if eternal, was so by God's will, both the dualistic theory that God could not exist without the world and the pantheistic that creation is a process of necessary emanation from God being inconsistent with the Christian theory of God's supremacy. God is more than the Creator; He is the sustainer of the world, which is not a machine to which God stands related as an artizan, but an organism of which He is the living soul. Finally, the Christian theory cherishes a large hope for the future of humanity, justified by the doctrine that the moral end of creation is the kingdom of God. The apologetic word of Christ—"They that be whole need not a physician but they that be sick,"—implies that the sphere of redemption must be co-extensive with the sphere of sin, which is universal. This, however, does not exclude the recognition of the human will as a possible barrier to the realisation of God's gracious intentions, nor is this, again, inconsistent with the sovereignty of God, who freely imposed upon Himself the limitation arising out of the existence of human wills, that He might have a realm in which He could reign by love and not by mere omnipotent force.

Of the anti-Christian theories of the universe, the first to be considered is the pantheistic, which affirms that God and the world are one, one spirit or one substance according to whether the theory is idealistic or materialistic. Leaving alone the early pantheism of India and Greece Dr. Bruce deals with Benedict Spinoza as the father of modern pantheism and with his *Ethica ordine geometrico demonstrata* as a sample of his work. Spinoza, seeking to reduce the dualism of his master Descartes to unity, acknowledged only one infinite indivisible substance whereof thought and extension are attributes, and all existing things, extended or thinking, *res extensa* or *res cogitans*, modes. This one substance he called God. Besides God, no substance can exist or be conceived; God and nature are the same thing under different aspects. It follows that all things exist eternally by necessity: God is the immanent, not the transeunt, cause of all. There is no design or purpose in the universe. Moral evil, as we call it, belongs to the eternal order,

and is in reality good. The bad man is to be pitied but not blamed, because he is not good, just as the horse may be pitied but not blamed, because he is not man. Our mind is just the idea of our body and perishes with it. Hegel is very briefly referred to, as the drift of his philosophy is still a matter of debate.

The attractive features of this system are its imposing conception of the universe as a unity, its doctrine of divine immanence, and of the perishableness of the individual life, the latter supplying an opiate to deaden our feeling of pity for the world's sin and misery. It has also appeared to many to offer the best solution of the personality of God and the creation of the world. But Spinoza's own contention that all definition is negation would deny the personality of God and make real fellowship with the supreme impossible. Every attribute, as implying limitation, must be denied to God, who is conceived of as pure abstract being of whom no affirmation can be made. But Spinoza seems to have guarded the absoluteness of God from violation, not by denying to Him the possession of any attributes, but by multiplying the number of attributes *ad infinitum*, thus removing any objection to our including personality among them. Some pantheists, perhaps more consistently, conceive of God as the absolutely undetermined, making God not a real being but a logical abstraction. The reply of those who believe in the divine personality is that pantheists make personality consist in that which is really the defect of human personality, namely, that it needs an external object to help it to self-consciousness, and outside stimuli to promote its development. But on the contrary, our idea of self-consciousness should be formed from that which God has in perfection and from eternity, a self-consciousness absolutely independent of outside stimulus, infinite in contents, and utterly unaffected by limits of space or time. Human personality, in fact, being an imperfect embodiment of an ideal perfectly realised in the Infinite and Absolute One, is more open to doubt than God's. Then pantheism seems to get rid of the difficulties of creation, by simply giving no account of the existence of the universe. It gives no answer to the question, What is there in the idea of the absolute which would lead us to expect the existence of this or any world? Nor does the idea of an abstract, lifeless, infinite substance, leave any room for a world in which there is progress, development, evolution, a steady advance from lower to higher stages of being. But it is on the moral side that pantheism is weakest. It degrades man, who becomes a mere

shadow, a temporary manifestation of the great impersonal spirit of nature. Human freedom is a dream; good and evil are one, all human actions being subject to the inexorable law of causality; and the hope of individual immortality is a delusion. With all its attractiveness to the speculative mind, the deity of pantheism is too vague, shadowy, and intangible to be a satisfactory object of worship. Wherever the pantheistic theory is accepted, polytheism in more or less refined form prevails, whether it be the worship of the sun, moon, and stars, birds, beasts, and creeping things, or of art and literature, which embody the beauty of nature and the genius of man.

But the most thorough-going opponent of Christianity is materialism, which, owing to the scientific spirit of the age, and the desire to find an explanation of all things independent of the supernatural, is at present in the ascendant. Briefly this theory is, that to account for all the phenomena of nature, including those of life, animal and vegetable, nothing more is needed than matter and its properties. The origin of life, still undiscovered, is simply "a very difficult mechanical problem," and consciousness itself is but an attribute of matter, thought a property of brain. All belief in human freedom is repudiated, men being *automata*, and anything like a fixed code of morals is impossible. Virtue and vice stand in the same relation to each other as health and disease. Human sympathy may just be the social instinct of the bee or the beaver; or the long dependence on parents in infancy may have largely developed family affection in the human species. Although a system whose aim it was, in the eyes of Epicurus and Lucretius, to get rid of religion as a curse to mankind, cannot be expected to be strong on its religious side, modern materialists, recognising the religious instinct in man, have sought to provide for it by proposing the universe as an object of worship. Others, objecting that this gives the universe a character it does not deserve, relegate religion to the realm of poetry and worship the ideal.

The objection to this bold theory is that it begins with an unknown quantity and ends with an insoluble problem. Science is obliged to confess two limits: ignorance of the ultimate elements of the universe, and the impossibility of accounting for consciousness. In fact, the further question may be asked, Is it quite certain that there is such a thing as matter? Is not the existence of mind more intrinsically possible than that of matter? The contention of some materialists, that 'mindstuff' is one of the properties of

elementary matter, or that matter is "a substance with two sets of properties," is *simply a surrender*. Thus the moral standard of modern science is a shifting one, with no such thing this as "eternal and immutable morality." "Darwinism in morals," the conscience which is an outgrowth of social instinct, may make for the interests of society, but can supply no personal morality as a foundation for the social. The religion of Universe-worship is dismissed with the remark that for one who has discarded a living God it is difficult to think so well of the world as to sincerely practise this new cult.

The deistic theory differs widely from the former two in not only recognising but even exaggerating the distinction between God and the world, recognising Him as Creator but rigidly excluding Him from any further interference with the course of nature. One defect in this system is the extreme optimism of its eighteenth century advocates. They carried the argument from design to a ridiculous extreme. The world as originally made by God was so good that the best thing He could do was to leave it alone, and miracle was excluded, not because of any want of power in God, but from the absence of occasion. Another is the genial and tolerant view of man's shortcomings. Pardon is a matter of course; no atonement is necessary. Then its view of immortality is purely pagan, contemplating only an immortality of the soul, with no resurrection of the body, and with no definite view regarding the future of the wicked. This optimism is based, not upon the belief that the good in the world will eventually overcome the evil, but upon a denial of the existence of the evil, and it loses sight of moral government in a world which is a theatre of judgment as well as of mercy. Its argument for immortality rests upon no purer foundation than that the world to come is necessary to men's happiness, and therefore they will certainly have it.

The deistic conception of God is considered more especially in connection with modern speculative theism, represented by Mr. F. W. Newman, Mr. Theodore Parker, and Miss F. P. Cobbe. This differs from the eighteenth century deism in tone rather than in principle. It is warmer in temperament, and conceives of God's relation to the world as one of immanence rather than of transcendence. Deism banished God to the outside of the world: theism imprisons Him, in respect of His being and energy within the world, not confounding Him with the world, as does pantheism, but rigidly confining His activity within the course of nature. God is immanent in human spirit also, all human thought and will being God's thought

and will, and divine inspiration being identical with the exercise of human intellect on all subjects. On the speculative side, this type of deism seems to approach infinitely near to pantheism, and indeed Miss Cobbe declares that prayer, which might well seem to be excluded from a system which restricts divine activity to the fixed course of nature, is necessary to save it from degenerating from a religion into a pantheistic philosophy. On the religious side, it totally fails to satisfy the craving of our minds for religious certainty: The exclusive organ of revelation is the moral consciousness, a purely personal affair. One theist believes in a future life, an absolutely universal salvation from sin and misery, for man, beast, and bird; to another, the future is "the great enigma."

There still remains the school of the agnostics, who profess no distinctive theory and pronounce all actual and possible theories incompetent. "The power which the universe manifests," says Mr. Herbert Spencer, "to us is utterly inscrutable. . . . . It is alike our highest wisdom and our highest duty to regard that through which all things exist as the unknowable." Even while describing the unknowable as "a power which the universe manifests," "that through which all things exist," the agnostic denies that we can learn anything of the nature of this power from the qualities of the phenomena. The scepticism of agnostics may seem to be justified by the mutual contradictions of the advocates of theism. But it is to be borne in mind that with all their variation in the line of proof, all theists are agreed in what is to be proved, that God is, and, to a certain extent, what He is. This harmony in belief ought to weigh more in our judgment than the variety in evidence, suggesting that the belief in God is antecedent to evidence by which we formulate proof of a foregone conclusion, innate and inevitable. Amid all argumentation and refutation, the belief in God stands rooted in our being. The way of wisdom, therefore, would seem to be to abstain from all attempts to prove the divine existence, and assuming as a *datum* that God is, to restrict inquiries to *what* He is. On the adoption of this policy, the question is, How far is the Christian idea of God "a hypothesis which all we know tends to verify"? Now the teaching of Christ that God is a Father and man His son, and that God seeks to enter into filial relations and loving fellowship with man, suggests a close affinity of nature between God and man. This accords with the most recent scientific doctrine that man stands at the head of nature as we know it, the crown and consummation of the evolutionary process. It is in

keeping with this grand conception to see in man a revelation of God as a Being possessing mind and guided by purpose. Then if the Creator be not only like man in nature, but had man in view from the first as the end of creation, we may expect to find traces of a purposeful guidance of the evolutionary process, so as to ensure that it would reach its end. Science furnishes this evidence, that the upward ascent to man has not been a matter of course, nor a lucky accident, but by creative control. The teaching of science, too, that all physical forces are convertible into each other and that all are but diverse manifestations of one ultimate force, suggests that an explanation of the nature of that ultimate force may be found in the power, the will-power, exercised by the Being who stands at the head of creation.

Finally, God, if He be like man, possesses not only intellect, purpose, will, but moral character, and men of all schools, pessimists excepted, agree that a moral order is revealed in the story of the human race.

In this argument, the nature of man and his position in the universe are made the basis of the theistic argument. While science seeks to explain man from the world, religion explains the world, in its first cause and last end, from man.

JAMES M. MACPHAIL.

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*EDUCATIONAL AGENCIES IN MISSIONS:—II.**

OF educational agencies in their preparatory aspect, it seems desirable to speak at somewhat greater length. This particular use of them is not yet so familiar as the other. It has still so much of novelty about it that in a miscellaneous gathering of Christian men it stands in some need if not of defence at least of explanation.

In the thoughts indeed which underlie this or the many other useful though subordinate missionary methods, there is nothing new. God's way both in nature and in grace, is to make large use of preparatory instrumentality. To trace the long preparation of Israel for the full manifestation of redeeming love, is a favourite exercise of the devoutest minds. It is but a commonplace to say that the Roman world was divinely prepared for Christianity, or

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* An Address prepared for 'The World's Congress of Missions' at Chicago, U.S.A., in September 1893.

that for the great Reformation, and for every other stage in the evolution of His purpose, God made a preparation which, though hidden from the men of the preparatory ages, is as plain as daylight from history now. The Gospels declare in set terms that the work of the Redeemer himself required a forerunner, and a forerunner who was and who remained on a lower level than himself and even than his disciples. "The least in the kingdom of heaven is greater than he." It is no doubt a natural human prejudice that if God is really at work His arm ought to appear in all the majesty of sudden change. Yet the smallest exercise of thought discloses that this is nothing but a prejudice, and that the true mark of ordinary divine dealing rather is that it passes with no sudden bound from stage to stage, each stage being indispensable, though the need for it may be seen only when the completed result has grown clear In all this there is nothing new and nothing disputable.

Moreover, the servants of God have always acted (with more or less of insight into the meaning of what they did) upon the principle that subordinate preparatory agencies—educational agencies of different kinds—are to be employed in the mighty task of bringing mankind to rejoice in God revealed in Christ. It was mainly by the great monastic corporations, so long as they had something of their early vigour, that Christianity was maintained and spread in Europe in the ages when the rude northern races were being brought under the gentle yoke of Christ. These corporations were centres of every kind of human activity. Organically connected with them there were schools and hospitals, orchards, and farms, and warehouses. Of all these activities the dominating aim was—wholly in point of theory and to some extent practically as well—that they should be means of opening men's minds to saving truth and of bringing them within the Christian fold.

But to act on an implicit principle is one thing; to bring a principle into clear consciousness and work it out with deliberate intention, is another. The greatest discoveries are often no more at bottom than the statement and application of laws and principles which are always operating in nature and which are therefore, in the strict sense, no novelties at all. Thus it is only in a secondary and subordinate sense that the preparatory use of educational agencies has any novelty, though in that sense it certainly has some. The distinct statement of the implicit principle must be ascribed to Dr. Inglis of Edinburgh, the Convener of the first Committee on Indian Missions of the Scottish Church. In 1818, a

good many years before his Church in its corporate capacity had entered on any foreign work, Dr. Inglis, in a sermon on a public occasion, enunciated the principle which he afterwards largely helped to reduce to practice. He held it to be indisputable that—to use his own words—"a man of an understanding mind, habituated to thought and reflection, has an advantage over others for estimating both the evidence of the Christian doctrine, and its accomodation to human wants and necessities." From this the practical inference drawn by the preacher was, to use his own words again, that "schools for the education of the young, in every department of useful knowledge (secular as well as sacred), are calculated to lay a foundation for the success of all other means which may be employed for the more general diffusion of the Gospel." In such schools, he says, it may be possible "to lay hold of the human mind in its earliest years,.........and while divine truth is presented to its reception to improve and strengthen by degrees its capacity for appreciating both the import and the evidence of what God hath revealed."

In this remarkable sermon, less stress is laid than the experience of two generations would suggest on the moral preparation which God's methods render necessary and which an education that breathes of Christ is fitted to effect. Though not exclusively, it is the intellectual preparation that is mainly dwelt on. But while this is so, the extent is striking to which all the objections that have since been made to the application of the principle are both anticipated and answered. Does not this proposal, it may be asked, virtually mean that culture is necessary for salvation? Does it not therefore limit the grace of God? No, says Dr. Inglis—to quote his own words again:—"In what degree the exercise of an understanding mind is necessary to our entertaining the faith of the Gospel, it would be the height of presumption to say. We are in the hand of Him who made us, and not only can he fashion us according to his will,—He can make his grace effectual, as it seems to Him wise and good, for supplying the defects which arise from either the weakness or the want of any natural power or capacity whatever. But it is, unquestionably, the way of God to address Himself to our natural powers and capacities, so as to make them subservient to our spiritual interests;—to say the least, it is *most commonly* in this way that His gracious purposes appear to be accomplished." Or again it may be said, and it has been said, that the whole line of action thus recommended obscures the great evangelical truths, puts

bare head-knowledge in the place of lively faith, and excludes the operation of the Holy Spirit. Take Dr. Inglis's reply by anticipation. "It is with too much truth," he says, "that unbelief is ascribed to an evil and corrupt heart. The obstinate attachment of the heart to what is evil, has experimentally proved itself sufficient to counteract the strongest evidence; and, though it be only the Spirit of all grace that can effectually subdue the corrupted dispositions of the heart, God is pleased, in this case, as in others, to accomplish His purpose by the intervention of natural means. The intrinsic excellence of the Christian doctrine, and its accommodation to our spiritual wants, are, through Divine Grace, made obvious to the eye of the mind; the prejudices of the corrupted heart are thereby overcome; and our inclinations, instead of resisting as formerly the external evidences of the truth, co-operate with that evidence towards our establishment in the faith of the Gospel."

The principles indicated in these quotations are the principles on which the *educational mission* work of the Scottish Church has always proceeded, and still proceeds. Both in its theory and its practice, that Church maintains that while the simple presentation of the message of forgiveness and love through the cross of Christ is the highest form of Christian effort and the central means of building up the Church, there is yet, according to the divine plan, both room and need for humbler agencies to work in auxiliary subordination to it. That Church's aim has been through study of God's ordinary methods of procedure to become an instrument in making them effectual;—to lay herself along the line of the divine purpose, and, seeking no glory for herself, to do intentionally, and therefore more rapidly, a work that must be done somehow if the divine purposes are to be fully carried out in any land or among any race. These were the views of the Committee of the Scottish Church for Indian Missions which was formed in 1825, with Dr. Inglis at its head. In the first letter of that Committee to "the people of Scotland," these significant words occur:—"Let it not be inferred from our having said so much about schools and other seminaries of education, that we for a moment lose sight of the more direct means of accomplishing our object, by the preaching of the gospel to the heathen world.........It is in subserviency to the success of preaching that we would, in this case, devote our labour to the education of the young."

These principles were put in practice through a long and earnest life from 1830 to 1863, (or, if his work at home be

included, to 1878) by Dr. Duff, supported as he was by colleagues as faithful though less famous than himself. The same principles were very soon applied in Western India in the hands of Drs. Wilson and Murray Mitchell—of whom the former had been still earlier the agent of a Scottish Society which ceased to exist when the Church in its corporate capacity had fairly committed herself to foreign work. The same principles, when they had been tested and approved by the experience of seven years, were applied in Southern India by Mr. Anderson and his coadjutors in Madras. These principles were believed to be applicable everywhere but to be of peculiar value in a land like India, where caste and immemorial custom had walled the bulk of the population round with almost impregnable defences against the intrusion of novel influences and thoughts. Mankind is an organic whole. Within that large unity, each well-marked race and people is an organic whole. Most of all, the Hindu community of India, as distinct from the Mohammedans on the one hand and the non-Hindu or but slightly Hinduized races on the other, is an organic whole. Influences affecting any part of a community bound into one, as it is, by a far-descended heritage of common thought and custom, spread powerfully throughout it, even as either medicine or poison produces its effect on every part of the well-organized body which we bear. The great thing is to find a means of working on such a community *from within*. To influences, however good or however strong, that remain without it, a successful resistance is easily opposed. Let an influence once get fairly within it and change will certainly be marked and may be rapid.

With views like these, schools, of which some were to become in due time colleges, were established. In these, the minds were to be formed and trained of those who were within the Hindu community and who could not fail to affect that community in all its thoughts and ways. In such institutions, all truth that could help to form thought and character aright was, on the principles laid down by Dr. Inglis, to be inculcated as opportunity served, and all to be so inculcated as to set in the forefront that revelation of love which is the key to human history and the germ of all true progress. As the most important among truths of this kind, the words of Scripture, and especially the words of Christ, were to be studied. The Scriptures were to be the spear-head, all other knowledge the well-fitted handle. The Scriptures were to be the healing essence, all other knowledge the congenial medium through which it is conveyed.

Now it belongs to the plan of this God-directed world—explain it how we may—that the working out of the divinest, even though it be also the simplest, principle, is surrounded by difficulty, and becomes successful only through stubborn patience and endeavour. The full establishment of these institutions and the winning for them of their proper place and power, was no exception to this rule. There was enough of obstacles, and of delays, and of temptations to deviate from the true ideal on this hand and on that. Nevertheless, it soon appeared that a force had come into operation of which all who aimed at establishing a true reign of Christ in India ought to take account. Thus not very many years had passed before the majority of Christian organizations, particularly in Southern India, was working in the line along which the Scottish Church had led the way. Missions opened high schools in many centres, which have since become colleges in some.

There are perhaps grounds for doubting how far these various missionary bodies had grasped the principles which underlie the employment of education as a preparatory agency. If it be a divine arrangement that there always are special difficulties marking each new stage of God's work, it has equally been arranged that at such stages there are special encouragements and helps. The Exodus of the Israelites was accompanied by signs of power which they had not with them in their journey through the desert. Their commencement of the work of conquest was marked by an experience at Jericho which was never repeated in their after history. So it also was in the case before us. The pupils of the Scottish colleges were few in those days and the influence of the missionaries was proportionately great on each. And the Spirit of God wrought powerfully. Thus, ere many years had passed, there were young men who felt constrained by what they had learnt of the love of Christ to pass over into the ranks of the Christian Church. They were the first, and for many a year they were the only, instances—even yet men similarly led are the great majority—of those belonging to the real Hindu community who have cast in their lot with the baptized followers of the Saviour. Now it may have been the perfectly legitimate though somewhat shallow desire to have converts from a new class, and a class hitherto deemed inaccessible, rather than a real understanding of the principles involved, that led so many Missions to found schools for the advanced education of Hindus. Or perhaps it would be truer as well as more kindly to believe that the two motives were unconsciously combined

in degrees that may have varied in different cases. A higher wisdom than that of men guides all real advance in the forms of Christian activity. Those who make the advance are often but little conscious not only of the objects at which this wisdom aims but even of the motives by which they are themselves induced to be its agents.

There is reason to believe that even within the Scottish Church and Scottish Missions there was a certain swerving from fundamental principle. The baptisms in those early years and the wonder thereby awakened, gave rise to the half-expressed idea that to make individual converts, as many as possible and as soon as possible, was the one object with which the educational agencies had been set on foot. Apparently it almost began to be supposed that apostolic methods had been fundamentally improved upon. There was a sort of attempt to make the church grow directly *out of the school*,—*to put thus into the first place what* was meant to be subordinate and auxiliary. Such a reversal of the divine order could not be lasting, nor were these ideas ever able to deflect the main stream of Scottish missionary tendency. It seems certain, however, that even in Scotland many of the truest friends of Missions were unable for a time to distinguish between side results, most worthy to be regarded as signs of approval from on high, and the great preparatory work which those who had studied God's ordinary methods and whose one desire was to be instruments in God's hands, had put so prominently forward. Expectations were thus formed which a little thought about the ordinary modes of divine procedure might have shown to be vain. When the inevitable disappointment came, it seemed as if there must be a collapse of the system which Dr. Inglis had sketched out and Dr. Duff had put in practice. Other causes were no doubt at work; but when it became generally known, say up and down about 1855, that the converts baptized directly from the Institutions had become comparatively few, it was, for a dozen years and more, scarcely possible to get fit men, or any men at all, to carry them on, or to conduct any kind of mission work connected with them. Along with a better understanding in the Scottish Church of the work that its educational agencies are fitted to do, and are meant in the divine plan to do, a remarkable change has taken place. Of this I shall give what is certainly an extreme, yet a typical, example. It is one of which I can speak freely because I can speak with complete knowledge.

In 1863, the Free Church of Scotland had only two Scottish

missionaries in Southern India; where it had formerly had, and meant to have always, at least five or six, and where it had work enough for more. This was not because the means of support had failed, though there were difficulties within sight on that score also. It was mainly because men's hearts had grown cold to a work which was but little understood, and which, when defended at all, was defended on grounds which experience seemed to be disproving. Even of the two Scotsmen at work in 1863 one had come to India simply because his Church had laid on his conscience the burden of refusing to occupy a post where help was sorely needed, and because he thought it better that the post should be held by him than held by no one. In recent years, since the Church has begun somewhat adequately to understand the work taken up in India, there have been fourteen European missonaries occupying what is practically the same ground which two were struggling to maintain thirty years ago. Ten of these have been carrying on the work of Christian education on the lines traced out in the beginning, and there is no longer any difficulty in keeping up their number. There has begun to be a competition among eligible men—not of the Free Church of Scotland alone—as to who shall be appointed when a vacancy occurs. It is a change from the time when it was necessary for the Church to use the weight of her authority in pressing those who felt no special call, and when even in this way only some out of many vacancies were filled. The remaining four of the fourteen who have been at work in recent years have no connection with educational agencies. They are meant to do the work to which such agencies are auxiliary, and to take their share in forming a Church in India "through the foolishness of preaching." They are meant to build on the foundation which Christian education has been laying—to enter in through the door which it is opening.

It is not maintained that this remarkable change is wholly due to the better understanding of the function of Christian education. Other causes have been at work which it would be irrelevant to touch on here. But it is certain that the chief cause of the happy change is the one that I have mentioned. The experience of all the Scottish Missions which follow the path marked out by Dr. Inglis has been substantially the same. The better apprehension of their principles and function which began to gain ground some twenty years ago, has been accompanied by a steady increase in

the number of fit men who are glad to join them, and by increasing interest in their work.

But at this point it may be rightly asked how far these preparatory educational agencies have been actually preparing the way for the triumph of the Gospel in India. The question cannot be fully answered in my narrow limits. Something however must be said on it.

The aim of those who work in this way is to be instruments in helping and hastening the changes in the thoughts, and character, and tendencies of men, which are necessary, according to the ordinary government of the world, for the thorough accomplishment of God's great design. Now a divine preparation has never yet been a short or easy thing. It is not the levelling of a single wall or the opening of a single door. If it be likened to any of the works of nature, it is rather the process by which, through hidden agencies beneath and the influence in many a recurring season of rain and sunshine from above, the exhausted ground has its fertility restored. Or if it be likened to one of the works of men, it is rather the digging of a canal by which huge ships are to pass from one of two widely severed oceans to the other. Such a work requires many things before the progress that has been made grows plain. It requires much weary travel for careful study of the ground. It requires the organization of a staff and the collection of materials. It requires patient study and invention to overcome unlooked-for obstacles. It requires time of no stinted length before its value can be fairly reckoned, and time in still larger measure before its full benefit is felt. Now it has just been shown that it has not been by any means for the whole of the sixty years since they began that preparatory educational agencies have been maintained with a right understanding of their proper function. Even yet, it is but partly that they are thus maintained. And the introduction of Christian thought by means of advanced education has not stood alone. Other schemes of thought than the Christian have necessarily presented themselves to the minds that have been stirred from the torpor that has crept over their race for centuries. In all its working, even in the lands where it is strongest, the leaven of the gospel has given life to—it is part of its function to give life to—antagonism as well as approval. It proclaims peace on earth, yet it brings not peace but a sword. Every line of thought which such antagonism has suggested in Europe and America—sum it up under the title of rationalism, or agnosticism, or what you will,—has, or is fast coming to have, its

representatives in India. And in India such forms of thought find fitting channels ready for them. Hinduism is not the idolatry and unrooted polytheism of savages. The idolatry which has spread over it till it seems to the superficial observer to be itself, is merely a corruption and excrescence. Within, there are aspirations as lofty and philosophies as subtle as formed the environment of the early Church at Ephesus and Alexandria. To these the touch of Christian education has given new life, as in the nature of the case it was sure to do. Few things are so prominent in the India of to-day as the attempt to read Christian thought, and Christian ethic, and as much as may be of the Christian spirit, into the forms of the ancient system. In trying to do this some of those with whom the new influences are strongest are earnestly engaged, and more will be so engaged ere long. Some are doing this with the vain desire of arresting the spread of Christianity. Some are doing it who know well that they and those whom they influence are on the high road to a full confession of Christ. But those who are so engaged, whether from the one motive or the other, have of course in the meantime the support of the multitude, to whom in a superficial way the customs of the past are dear; and the loud approval of the multitude gives excuse to the hostile and the thoughtless to declare that the revival of Hinduism has been the sole outcome of Christian education. To men who have thought of how humanity is actually trained, it is needless to point out that such a phase as this was bound to come. The fact that it has come in India will be to such men an important element in the proof that a divine preparation is being made, however it may be regarded by those who look only on the surface as a sign of failure.

While things like these must have their weight, there can be but one main answer to the question whether educational agencies of the second of my two kinds have been doing, in some fair measure, the work which they were expected to perform. There are many difficulties and drawbacks, some that were all along foreseen and some that have arisen in unexpected ways and from unexpected quarters. There is however evidence enough, for such as are willing to receive it, that the preparatory effect of educational agencies has already been deep and healthy, and that these agencies have abundant promise of being much more efficiently preparatory in days to come. There is ample evidence that they have been, and are being, blessed beyond most auxiliary instruments in making "straight in the desert a highway for our God."

To present this evidence and illustrate it till its force should be felt by those who have had no Indian experience, is plainly impossible in a paper which cannot be more than a rude skeleton of a large theme. To do so would be pleasant but is here impossible. A less direct line of proof is alone open to me.

The best if not the only judges in a case like this, are those whose personal concern it is to know what makes in favour of, and what makes against, the work to which their lives are given. Like all other things that are new in any sense, preparatory educational agencies were—most rightly—subjected at their outset to discussion and criticism. Down even until now, their principles and practice are prominent themes at missionary conferences. At the earlier of these conferences many stood in doubt of them. At the first pan-Indian conference, held at Allahabad in 1872, they were vigorously opposed. It is admitted, however, that their usefulness and high value were then established to the satisfaction of nearly every Christian worker who was present. In 1879, a conference of one hundred and seventeen of the missionaries of South India and Ceylon was held at Bangalore. It consisted, in the proportion of more than four to one, of men who had no personal connection with preparatory educational agencies but who knew what their effect on the Hindu community had been. At the suggestion of missionaries engaged in direct preaching, this conference judged it wise to put on record a resolution drawn up by a committee consisting of such missionaries alone. This resolution was to the effect that educational agencies, such as the members of the conference saw at work around them, were worthy of all confidence and support from the Church at large. The resolution was adopted with literally not one dissenting voice. At more recent conferences such resolutions have not been passed, partly because they are no longer needed, and partly because conferences have grown so unwieldy that discussion is impossible and because the passing of resolutions upon any subject has therefore been undesirable. What occurred, however, at the latest and the largest of these conferences, which assembled at the close of last year in Bombay, is more significant than any resolution. There was a temporary recrudescence of attack on the kind of educational agencies now under consideration. It had been loudly said that the criticism of them at the conference was to be forcible or irresistible. When the discussion came it was found that, either because there were no objectors or because such few objectors as were present were daunted by the

force of opinion round them; there was literally no one who had anything but approval for the agencies in question. Such criticism of them as appeared confined itself to saying that they were not yet so powerful as they might be and that they were capable of improvement. These statements the men most concerned were of course the foremost to accept.

While there is such agreement among those who are best qualified to judge, it is but fair to add, even in this brief paper, that the consensus of approval is not yet universal. It is not only that those who have no love for the Church's work are ready to say hard things of agencies which help on that work so powerfully. This is the real origin of much that is said against them. But others also disapprove against whom no charge of this kind can be brought. Some, though by no means all, of those who visit India for a few weeks or months, on finding that God's way is not so short and easy as it is natural to wish, pronounce that all is failure. They are like men who, having climbed no hills themselves, should find fault with one who does not go straight at a single rush from the bottom to the top of some towering Alp. They forget that those who are to reach that summit, and not merely to talk of going there, must make many a detour, must try now here now there and meet with many disappointments, and must often go across or down before they can attain the slope by which they ascend to the top at last. There are Indian missionaries too, working among classes outside the cultured community of Hindus, in whose special field the preparatory agencies are of a different kind. Some of these appear to think that agencies for which they feel no necessity cannot be of use anywhere, though most of them are brotherly enough to be at least silent on a subject which Providence has not led them to inquire into. Once more, there are some, both in India and at home, among the conductors of that part of the press which deals with religious and ecclesiastical affairs, who are indignant because little attention is paid to them by men who hold aloof on principle from the controversies by which papers thrive. Their indignation finds vent at times in misrepresentation and abuse, which, though it is appraised by most at its proper value, can scarcely but have some effect on those whose clothing of opinion is obtained ready-made. The disapproval of such as these must be set off against the approval of the missionary body. The balance between the two will be differently struck by different inquirers.

To my own mind it appears that the rancour displayed by some of

the objectors has a most important and an appointed part to play in securing to preparatory educational agencies their proper place. It is meant to be the test of the faithfulness of those who are called to this particular line of missionary action. The ultimate success of whatever God reveals to men, or does by means of them, has been made to depend on the firmness with which a few have grace to withstand unpopularity, or slander, or still sterner forms of persecution, until the new truth has firmly taken root. When those who are thus tested flinch from their appointed trial, the truth they are in charge of is lost to men, with whatever new power it might have given them. In the case before us, provided only there be faith and patience on the part of those to whom this test is being applied, the time is not likely to be distant when the principle of divine procedure acted upon in every age, plainly stated in 1818, and consciously put in practice from 1830 onwards, will have won its right position in directing all the activities of Christendom. When that time comes, the wonder will be that such a plain and simple principle should ever have met with opposition. When that time comes, educational agencies directed to preparatory ends will be seen by all to be of the utmost value as auxiliary to that apostolic preaching, accompanied by apostolic fervour and upheld by an apostolic life, which must ever be the principal weapon in the Church's armoury.

In closing, I must ask to be indulged in making two additional remarks, which for many reasons it would be wrong to omit. The one is general, the other particular. The general remark is that the principles involved in the second part of my paper do not apply to educational agencies alone. They apply equally to a whole wide range of auxiliary processes. They apply to the diffusion of healthy literature. They apply to medical and industrial missions. They apply in India to work in zenanas, in Africa to the endeavours to bring Christianity to bear on men through agencies based on colonization and trade. These auxiliary agencies, and others like them, are at work in the germ already. They will be further developed, and their number will be increased, as the magnitude of the task of bringing the world into glad subjection to God in Christ is realized. The same principles apply to these things as to educational agencies in their preparatory aspect. If an attempt be made to put any one of them in the place of the simple proclamation of redeeming love by the lips and in the lives of godly men, the result will be calamitous. If they be treated as auxiliary to this central agency,

as preparatory in ordinary cases for its having its full effect, the lessons they may teach the Church will be found to be innumerable and the strength they will impart to men who do the Church's work immeasurable. Perhaps it is in this reflex influence on the Church that the very highest use of such things lies. It is truly well that the work of winning the world for Christ is not the light and easy task that many seem to suppose that it ought to be—a thing to be accomplished almost as soon as undertaken. For it is in the doing of this great work, in meeting each new difficulty as it emerges, in learning how God acts, and lives, and reigns through all things—it is thus—it never can be otherwise—that regenerated men are brought into full contact with the Eternal Father and prepared to bear the weight of glory.

This is the general remark with which I wish to close. The particular one I shall put in as narrow compass as I can. It is that as the preparation advances from stage to stage, the distinction between the two classes of educational agencies will grow less and less. The same school or college will in many cases, perhaps in most, serve both purposes. Institutions intended at first to educate only youths who are expressly Christian will find less reason for restricting their benefits. Institutions originally designed to pave the way for the gospel by the training of non-Christians will, if all their teaching be efficient and their Christian influence be pronounced, grow more and more into centres which Christian young men will resort to gladly. Provided only that the standard in the Indian Church be high and that its youth bear a Christian spirit and influence along with them, the intermingling which will thus arise must have the happiest effect on the effectual propagation of the gospel.

This meeting as it were from opposite sides of the two great classes of educational agencies, has much more than begun already. Let me give but a single illustration. Founded in 1837, the Institution known now as the Madras Christian College had for thirty years scarcely a Christian student except the very few who, mostly in its very earliest years, came out from Hinduism and were baptized. The state of matters is different now. With the approval of all the Protestant Missionary Societies concerned, and with direct and important aid from two of the most powerful, this college has aimed for more than twenty years, and expressly since 1877, at taking a share in the work of disciplining and developing the Native Church by the education of the most pro-

mising of its youth. It has done this without laying aside its original aim of being a preparatory educational agency. Twenty years ago the Christian students in its college classes numbered nine. Ten years ago they numbered forty-five. At present their number is eighty-two. Of about eight hundred and forty who have graduated from the college and are still living, between a seventh and a sixth are Christians. The college has in fact become the main centre of the higher training of the youth of the Christian community for the whole of Southern India. With the strength drawn from the support of the various Missions and from the Fenn Hostel, in which some forty Christian students live as in a Christian household, and which is always full, the college may perhaps be found in future years to be doing as important a work in strengthening and moulding the Native Church as that which it has long been doing in awakening thought, and stimulating moral life, and forming character, in the Hindu community for whose benefit it was at first set up.

This is but an example of what will erelong take place everywhere. Educational institutions in which the foremost youths of all faiths and classes commingle freely,—in which all truth is taught zealously and taught in its connection with Him who is the centre of the world's development and the rightful king of men,—in which the dominating principle is reliance on the guidance and the strength of the God of all the ages—such institutions will be admitted, by every one who has head to understand and heart to sympathize with the divine ways, to be invaluable outposts of the Christian army. They can never be the sole dependence of the Church-universal in any land; but it is plain, if anything is plain, that they must, as Dr. Inglis long ago anticipated, very greatly increase the good effect of every other agency she employs.

By those who can see but little use in preparatory Christian education it has been often said, and said as if it contained an unanswerable argument, that if St. Paul came to India in our day he would not become a professor in a college, or a teacher in a school. For my own part, I at once admit the saying to be true. But we are not all apostles nor all endowed as Paul was. Let those who are so endowed make full proof of the ministry that has been given them. Let no man seek to turn *them* aside from the highest and most spiritual form of Christian labour. For those of us who are less than Paul, there is consolation in his eminently characteristic teaching that there are diversities of gifts,—that in its own place the lower thing may be as honourable as the higher—

nay that it may even happen, if the whole body be "fitly framed together," that its "uncomely parts have more abundant comeliness."

There is also more than this. The saying I have referred to leaves out of sight that even St. Paul did not stand alone. In his own day, there were those surrounding and supporting him who were less gifted and less great, but who faithfully served his Master and theirs in their humbler way. Their names may have perished, but not on that account did they the less accomplish the end for which they were created and redeemed. It may be so with men in our day. Their work may meet with little praise. None the less, they may receive the supreme reward of having that work wrought into the plan of God. If there be some of his followers whom our Master would have to fix their eyes on the present, there are also some whom he calls to fix their eyes mainly on the future. Men are not isolated units, nor yet are those generations so, amid which the divine plan, majestic in its slowness, evolves towards its perfect consummation. If Christ's teaching has any meaning, it is an ineradicable part of it that some men are to labour without immediate honour in order that others may enter on their labours in days to come. "Cast thy bread upon the waters: for thou shalt find it after many days."

WILLIAM MILLER.

THE BRAHMAN SETTLEMENT IN MALABAR AND SOUTH INDIA:—III.

So far I have dealt with the theory advanced by Mr. Logan. Let me now endeavour to determine approximately the date at which the Brahmans colonised Malabar. But it is almost impossible to obtain any direct historical evidence on the point.

Local tradition attributes the peopling of Malabar with Brahmans to Parasu Rama, who is supposed to have reclaimed the land of Kerala from the sea. This asserted incarnation of Vishnu slaughtered the Kshatrya Princes of the north thrice seven times and gave their country to his own castemen, the Brahmans, who in return refused him permission to live in their country. Parasu Rama is then represented as having entreated Varuna, the Indian Neptune, to afford him an asylum, and the sea-god promised to retire from the foot of the Western Ghauts to such a distance as

might be covered by a throw of his battle-axe. The axe fell at Cape Comorin, and the sea receded to that point. This was Kerala. The sage then proceeded to Aryapura and brought down colonies of Brahmans and Sudras whom he settled in his new country. A hasty decision might declare the whole legend as altogether untrustworthy. It however chronicles in the style of the poets the effects of volcanic action on the Malabar Coast centuries ago. At first there was a subsidence, probably sudden, at Gokarnam, and then a gradual but perceptible uprising of at least some portion of the coast between Gokarnam and Cape Comorin. It may have been that when the country had become habitable Parasu Rama brought down a number of Brahman colonists from the north. It is perhaps difficult to fix with any certainty the date of Parasu Rama. His meeting with the other Rama as recorded in the *Ramayana* and his slaughter of the Kshatrya race have been pronounced to be pure myths by Mr. Talboys Wheeler.[37] But Mr. Dutt observes that "the story of Parasu Rama probably conceals a great historical truth. He is said to have fought against the Kshatryas and exterminated the caste 27 times, and then he was conquered by the Kshatrya Rama, the hero of the epic. It would seem that this story indicates the real rivalry and hostilities between the priestly and warrior castes,—indications of which we have found in a literary form in the Upanishads."[38] He is however a post-vedic character and cannot therefore be accorded too high an antiquity. In the Anusasana Parva of the *Mahabharata,* section 52, Yudhishtira inquires how Parasu Rama the son of the Brahman Jamadagni was possessed of the qualities of a Kshatrya. It is indeed remarkable that Jamadagni's name occurs in the *Rig Veda,* but not that of his renowned son Parasu Rama. That character, therefore, is a later invention, and the story of his wars with the Kshatryas is probably based on actual hostilities which may have taken place early in the Epic Age (B.C. 1400 to 1000) between stalwart priests and proud kings just when the caste system was taking shape.[39] According to the Rev. William Taylor the nearest conjecture we can form regarding the era of Parasu Rama is that he lived sometime within the thousandth year after the flood. He thinks that assuming the astronomical principles detailed by him elsewhere (Vol. i. p. 153 of the *Translation of Historical Manuscripts*) to be correct there must

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37 *History of India,* Vol. ii. p. 67.
38 Dutt's *Ancient India,* Vol. i. p. 212. See also *The Indian Empire,* p. 104.
39 Dutt's *Ancient India,* Vol. i. p. 153.

have been a great retiring of the mass of waters from the northern hemisphere during the period within five hundred years to a thousand years after the flood; and unless the level of the Madras coast be greatly beneath that of the coast of Coromandel, from this also a similar retiring of waters must have taken place at the same time; though uncommemorated, so far as we are aware, by any legend.[40]

There can be no doubt that the Dravidians had pushed themselves southwards long before the Aryans. They seem to have entered the Panjab by the North-Western passes, met the Kolarians, another branch of the new Aryan race, coming from the north-east, overcome them, and pushed forward in a mighty body to the south. They now inhabit Southern India as far down as Cape Comorin.[41] To the compiler of the *Ramayana* the whole of India to the south of the Vindhya mountains was almost a *terra incognita*. To him it was a long stretch of forest land (the Dandakaranya), inhabited by monkeys, bears, *rakshasas* (demons), and other aborigines, relieved here and there by the presence of holy *rishis* (ascetics) who had retired into the forests to spend the evening of their life in penances and meditation. Modern Oriental scholars regard the story of the *Ramayana* as an allegory illustrating a historical fact—the spread of Aryan civilisation to the south, more specially to Ceylon.[42] In their progress southwards from their camping ground in the plateau of Central Asia the Aryans had conquered, peopled, and Hinduized by the end of the Epic Period the whole valley of the Ganges and Jamna from Delhi to North Behar. Towards 1000 B.C. Hindu settlers had come as far southwards as Southern Behar, Malwa, Southern India, and Guzarat. Nor did they stay there. As they advanced the aborigines submitted to the higher civilisation and the nobler religion of their conquerors. By the fourth century B.C. the whole of Southern India had been Hinduized and the three great Hindu kingdoms of Chera,[43] Chola, and Pandya had been established stretching as far south as Cape Comorin.[44]

To whatever period we assign the events recorded in the *Ramayana* we may safely assert that with the conquest of Ceylon

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[40] Taylor's *Translation of Historical MSS.* Vol. ii. p. 56.
[41] *The Indian Empire*, p. 80.
[42] Weber's *History of Sanskrit Literature*, p. 192.
[43] It should be remembered that the word Chera is but the Canarese form of Kerala.
[44] Dutt's *Ancient India*, Vol. i. p. 25.

by Vijaya of Bengal Aryan civilisation was introduced into that country. Ceylon was conquered by Vijaya, son of Subahu, king of Sāla in Magadha, in the fifth century B.C., and made into a Hindu kingdom. It is true that Vijaya is not represented as having marched through the Peninsula, like Rama the hero of the *Ramayana,* on his way to the Island. He and his colony of adventurers are said to have been cast adrift on the ocean on account of their misconduct, and the sequel was that they discovered and colonised Ceylon. According to the *Dipavamsa* composed in the fourth century A.D. and the *Mahavamsa* composed somewhat later, this conquest of Ceylon took place in the year 543 B.C.[45] Vijaya had to cross over to the continent for a wife, and he married a Pandya princess,[46] on whose father he is supposed to have bestowed an annual settlement. The Singhalese believe that the Pandyan kingdom was in existence long before Vijaya's conquest of Ceylon. "These circumstances seem," says Dr. Caldwell, "to carry up the era of the first introduction of Aryan civilisation into the Pandya country, probably at Korkai, to a very early period; shall we say about 700 B.C.?"[47].

Raghu the ancestor of the hero of the *Ramayana* is represented as having subdued the Pandyas and derived tribute from them, for an interesting verse in the *Raghuvamsa* says that "they (the Pandyas) having prostrated themselves before Raghu presented to him their glory, the collected excellence of the pearls of the ocean into which the Tamraparni flows" (iv. 50). Kalidasa, the well known author of the *Raghuvamsa,* must have lived according to Mr. Dutt in the fifth or sixth century, "when Puranic Hinduism flourished, when temples and images were revered, and when the Hindu Trinity was worshipped." An earlier reference to the Tamraparni in the *Mahabharata* induces us to conclude that Southern India was not unknown to the Aryans of the time. In the Aranya Parva we read: "Also I will remind thee, O Son of Kunti, of the fame of the Tamraparni, in the hermitage connected with which the gods, desirous of heaven, performed austerities."

With the Greek invasion of India and the embassy of Megasthenes (317 to 312 B.C.) to the Court of Chandragupta we light on historical ground. The reference of Megasthenes to the country of the Pandya which he says is called after the name of the

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[5] Dutt's *Ancient India,* Vol. i. pp. 31-2 and Vol. ii. p. 31.

[6] See Upham's *Mahavamsa,* p. 10.

[7] Caldwell's *History of Tinnevelly,* p. 14.

'Indian Heracles' is significant. The Indian Heracles has been identified with Krishna,[48] admittedly a Brahman deity. Pliny reports from Megasthenes that the Pandæ alone among Indian nations were ruled by women. Though this statement is clearly inapplicable strictly to the Pandyas of Madura it is undoubtedly applicable to the peculiar social usage of Malabar, where inheritance is always traced through the female members of a family.[49]

At a later period (258 B.C.) the great Buddhist Emperor Asoka sent his missionaries to Southern India. The second of the well-known edicts of King Piyadasi (Asoka) classes Kerala as one of the *Prâtyantas* or neighbouring nations who were independent. The edict records that the great Emperor "has provided medicines of two sorts, medicines for men and medicines for animals. Wherever plants useful either for men or for animals were wanting, they have been imported and planted. Wherever roots and fruits were wanting they have been imported and planted. And along public roads, wells have been dug for the use of animals and men." The charity of Asoka was not limited to his own empire. It extended beyond his borders to the kingdoms of Chola, Pandya, Satyaputra, and Keralaputra, as far as Tambapani (Ceylon). Asoka is further said to have sent his own son Mahinda to Tissa, King of Ceylon, about 242 B.C., and it was through him that Ceylon was converted to Buddhism. It also appears that after the deaths of King Tissa and Mahinda, Ceylon was overrun and conquered twice by Dravidian conquerors, who were finally expelled by Watta Gamini about 88 B.C. That there were several conquests of Ceylon by the nations inhabiting the mainland cannot be questioned. The Singhalese accounts say that Ceylon was often invaded by the Tamil Cholas from the continent. Their tradition is that the Cholas invaded Ceylon as early as the third century B.C., again in the second century B.C., and a third time in the second century A.D. The Singhalese retaliated by invading the mainland in great force on more than one occasion.[50]

It would seem that in very early times Ceylon was connected with the mainland. The island of Rameswaram, which is eleven miles long, is only two miles away from the Indian coast, and till but three or four centuries ago there was a rocky causeway connecting Rameswaram with the mainland. It is supposed that about

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[48] Lassen, *Ind. Alt.* i. 647 *ff.* Weber's *History of Sanskrit Literature*, p. 136.
[49] Caldwell's *History of Tinnevelly*, p. 15.
[50] *Malabar*, Vol. i. p. 257.

the end of the fifteenth century this connection was severed by the sea bursting through the chain of rocks that formed the causeway The abrupt manner in which Point Raman on the coast terminates, and its geological formation, which can be readily traced across the ridge of rocks to the island, almost confirm the supposition, and the opinion is strengthened by the records of the pagoda of Rameswaram, which state that until the early part of the fifteenth century the island was connected with the Continent of India by a narrow neck of land and that the Swamy of Rameswaram was on particular festivals carried to a pagoda on the mainland.[51] Off the coast of Ceylon is the Island of Manar, about eighteen miles long; and a low sandy ridge known as Adam's Bridge connects Rameswaram with Ceylon. Thus we see that there must have been communication between the island of Ceylon and the mainland in very early times.

If the missionaries of Asoka were Buddhists, Vijaya and his followers from Bengal were Hindus, not reckoning Raghu and his descendant Rama, the hero of the *Ramayana*, who led the Aryan invasion to the south. Rama and his host of monkeys and bears (evidently the aborigines who inhabited the Dandaka forest) are said to have marched through the Peninsula down to Cape Comorin, whence they crossed the sea by building a bridge that carried them across to Ceylon. It would be idle to speculate whether the early Aryan invaders made any impression on the religious beliefs of the people whom they conquered. The evidence afforded by the cromlechs and sepulchral urns discovered in profusion in various localities in Malabar shows that the Malayalis of the age to which those interesting remains belong had adopted the Hindu mode of burial as laid down by the *Rig Veda*. It is also significant that the 'Hindu Trisula'[52] (or trident) is one of the chief implements found in the sepulchral remains in Malabar.[53]

In the introduction to his *Descriptive Catalogue of the Mackenzie Collection* the great scholar Professor Wilson observes :—"The introduction of the Hindu Religion into Malayalam or the principal tracts on the Malabar Coast appears to have occurred about the same time as into Dravira. The Brahmans were brought, it is said, by Parasu Rama from Ahikshetra which in the *Mahabharata* is a city in the North of India. They were called Arya-Brahmans from

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51 *Gazetteer of Southern India*, p. 385.

52 *Malabar*, Vol. i. p. 186.

53 *Ibid.* Illustration No. X.

being natives of the holy land Aryabhoomi, Central or Brahmanical India according to Manu, and we have seen that one of the written characters of Malabar; that which is most allied to Nagari, is still called Aryaka, as probably of Brahmanical introduction. Probably traces of these events may be indicated by the Arica Province and Purros Mons of Ptolemy, although the former is rather misplaced, whilst Adisathra is possibly connected with Ahikshetra of the legend, if there be not indeed some further reference to the local traditions in the Aii or Aiorum Regio of Ptolemy." After pointing out that Aii may stand for the Sanskrit Ahi, a serpent, the reference embodying the local tradition of the serpents driving out the Brahmans, the learned Professor goes on to say :—" At any rate these coincidences are sufficient to show that Hinduism was established on the Malabar Coast anterior to the Christian era."

We have further evidence of the existence of Brahmans in Southern India on the Western Coast in the early years of the Christian era. Ptolemy names Bramagara as the second town in the Province of Limyrike, and he places it half a degree to the east of Tyndis (Kadalundi near Beypore), that is, really to the south of it, since Ptolemy makes the Malabar Coast run east of instead of south. Professor McCrindle conjectures that this name Bramagara may be a transliteration of the Sanskrit Brahmâgâra, which means 'the abode of the Brahmans'. The Brahmans of the south of India, adds the Professor, appear in those days to have consisted of a number of isolated communities settled in separate parts of the country and independent of each other. This, as Lassen remarks (*Ind. Alt.* Vol. iii. p. 193), is in harmony with the tradition according to which Arya Brahmans were represented as having been settled by Parasu Rama in 61 villages, and as having at first lived under a republican constitution. It may also be noted that in section 74 Ptolemy mentions a town called Brâhmê, belonging to the Brahmnoi Magoi, that is, sons of the Brahmans.[54]

" At the time of the *Periplus*" (about 100 A. D.), says Sir William Hunter, " the southern point of India (and therefore of Kerala or Malabar) was apparently a seat of their (Brahman) worship. A temple to the wife of Siva stood on Cape Comorin."[55] The *Periplus* in noticing Cape Comorin says: " Next to this is another place called Komar, where is the cape of the same name and a haven. Those who wish to consecrate the closing part of their lives to

[54] *Ancient India as described by Ptolemy*, p. 51.
[55] *The Indian Empire*, pp. 91-95, 196.

religion come hither and bathe and engage themselves to celibacy. This is also done by women, since it is related that the goddess Komari once on a time resided at the place and bathed."[56] This monthly bathing in honour of the goddess Durga is still continued at Cape Comorin, but is not practised to the same extent as formerly. The very name of the place is significant. It is called Kumaria Akrou, Cape Cumaria, by Ptolemy, and Kumarei, or simple Komar, by the author of the *Periplus*. The natives called it Kannya Kumari—the virgin goddess. It has derived its name from the Sanskrit Kumari, a virgin, one of the names of the goddess Durga, the presiding divinity of the place. In the early years of the Christian era, the *Regio Pandionis*, of which Madura was the capital, seems to have comprehended the greater part of the southern portion of the Coromandel Coast and to have extended across the Peninsula westward to Canara and Malabar. Professor Wilson, in a note on page 200, Vol. iii. *R. A. S. Journal*, says that "the author of the Periplus of the Erythrean Sea particularises Nelcynda or Neliceram; Paralia, Malabar, or Travancore; and Comari, Cape Comorin as ὑπὸ τὸν βασιλέα πανδίονα, under king Pandion. Dr. Vincent conjectures that the king of Madura had extended his power from the eastern to the western side of the Peninsula, and was master of Malabar when the fleets from India first visited the coast (Vol. ii. p. 401). He also thinks it likely that the power of Pandion had been superseded in Malabar between the age of the Periplus and Ptolemy, for Ptolemy reckons the Aii next to Limyrike on the south and takes no notice of Pandion till he is past Cape Comorin."

The existence of the worship of Siva in the south in early days is a further proof that Brahmanism had gained a firm footing in the Dravida country. The tradition is that it was introduced into Southern India by the well-known *rishi* Agastya who has the reputation of being the 'father of Tamil literature'. The Chinese pilgrim supplies evidence of Siva's worship before the seventh century A.D. (that is, before Mayura Vurma), and the fact that his "dread wife" had a temple at Cape Comorin at the time of the Periplus strengthens the belief that the Hindu god Siva had his votaries in the southern extremity of Malabar in the early days of the Christian era. In such circumstances it is, indeed, incredible that Hinduism, which, as we have shown, had spread through Ceylon and the Dravida country, did not make its way to Malabar though the Pandyas of Madura had extended their borders across

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[56] Professor McCrindle's *Translation of The Periplus Maris Erythraei*, p. 139.

the Peninsula to Malabar and the countries beyond. The Aryans of the period were a venturesome race. Leaving their original home in Central Asia they had penetrated far into the south, advancing with rapid strides till they found themselves checked by the roaring ocean. They had even crossed over to Ceylon and made settlements there. They had made permanent settlements in the Chola and the Pandya countries. Having driven the aborigines into the wilds of the Ghauts and having advanced as far south as the southern extremity, it is difficult to imagine that they stopped short of entering Malabar as if they had been peremptorily told, "Thus far shalt thou go and no further." It is far more difficult to believe that the Brahmans waited till Mayura Vurma of Banavasi induced them in the latter part of the seventh century or the beginning of the eighth century to leave their hearths and homes in the north and seek "fresh fields and pastures new." In adopting Mr. Logan's theory we have to leave out of account the Southern Aryans altogether. But we may rest assured that the Southern Brahmans were not the people to view with calm indifference the appropriation of the virgin soil of Kerala by their brethren from the north. The fact is that they had obtained a firm foothold in Kerala long before Mayura Vurma was even thought of. It may be observed here that Professor Wilson states in the introduction to his *Descriptive Catalogue of the Mackenzie MSS.* that tradition uniformly points to an extension of Hinduism and civilisation from the extreme south of the Peninsula. All known facts, therefore, tend to prove that the Brahmans had settled in Malabar long before the Chalukyan or Rashtrakuta conquest of the country.

K. P. Padmanabha Menon.

KAMALA : A STORY OF HINDU LIFE.

Chapter X.

"Father! My father! The night wind is cold, the moon is at its height. Do you see the waving shadows of the trees, the dark rocks there over the precipice, and the vast moonlit plain beyond? Oh, how silvery and shining everything looks!"

It was Kamala who was talking to her sick father as he reclined on the *pial* outside. He was better but still very weak. Kamala's mother-in-law had returned to Sivagunga, and the old dame was

busy inside preparing gruel. Kamala was alone with her father. Her heart was full; it was so like the old days. The familiar murmur of the stream, the silent waving trees in front, and the rush and roar of the wind, all combined to recall the charm of those old days which were so precious to her. As she rested her head on her father's shoulder Kamala felt young again. "Oh, Father! How much I have had to learn and how little I knew of the world when I left you! Why, father, why are you so different from the people in the city? You did not tell me half of what I ought to have known. I like the old life, I like it very much. Father! Father! keep me near you here always, and there will be no heart-achings over what people think and what they say. Oh! why should one's own people be against one? I am so afraid of offending and I do so offend everybody I come across. I don't think I have succeeded in pleasing anyone. There is my father-in-law, for instance. How I wish to love and please him, but I have done something wrong, and he does not care for me in the least. I fell at his feet before I came away, and said:—'Bless me Baba! I am going home,' and expected that he would have said one kind word at least. But he was as hard as a stone, for after a time he calmly looked at me and turning his face aside said: 'Why do you fall at my feet? Go! wish me well to the *saniyasi*.' There was such a look on his face that I drew my *saree* over my head and felt as if I must cry. He must have been greatly disappointed with me, for I could see from the expression of pain and contempt in his face that I had done something to displease him. Oh, father! he was not like this before. He was so different." Having said this, Kamala looked into her father's eyes and was silent. Her father's thoughts were evidently wandering, and he had not heard her. Just then a cloud covered the moon, and she felt a great hush in her soul as she also bowed her head in silent thought. It was some time before the silence was broken. Then Kamala spoke excitedly. "Oh, look there," she said, "the moon is peeping through the clouds and how wonderful and bright everything looks." "Do you know, father," she added after a little while, "that whenever I look over those silent moonlit plains, my thoughts wander far? I seem to see scenes similar to these, but I cannot make out what they are. The pictures are dim and blurred. I seem to be journeying on and on and I feel some one near me soothing me with soft melodious words. It is not you, father, it must be some one else. Do you think it is mother; my mother? Oh, why do I not know anything of her? Tell me, father.

The thought has crossed my mind that she may not have been what I should wish her to have been, and that is why you have been so silent about her to me. But now I cannot rest; tell me all, good or bad, she is my mother. Oh! how it hurts me to hear people speak about her."

The old man seemed unconscious of all this. He was seeing visions. Kamala recognised the old look in his eyes and was frightened. At last he spoke :—"Your mother! your mother! child. Ah, how shall I tell you about your mother? It breaks my heart strings to bring her back to my mind again. But I must tell you all, for I feel guilty in having kept her story from you so long. Shall I tell you how and where I first saw her? Can you imagine a fortress on a little hill. Think that the same silver moon yonder is shining on it, bathing its terraces and ramparts in glory and making the rounded temple tops in the centre shine like burnished gold. All round the fortress are huge spreading ancient trees, dark and solemn-looking in the soft pale light. Such a place was your mother's home, and I saw it for the first time on a night like this. High on the terrace wall in the deep midnight I saw some one walking. I thought it was the guardian deity of the sleeping fortress, for tall and stately, clear in the moonlight, appeared a woman's form on the terrace The round full face seemed to catch the moonbeams as it was lifted up for a moment to the heavens, and then a rounded arm waved to some one below, and the figure disappeared. This I saw from a distance, and when I hurried up to the village at the foot of the hill, I heard stories of a lovely grown-up girl immured in the fortress with her old decrepit father who had built a temple there himself and had surrounded himself with plundering devotees, and ignorant and superstitious priests. The old man had himself turned an ascetic after having given the affairs of his *jaghirdari* into the hands of his youngest brother and the bringing up of this girl to her aunt. This aunt I found out afterwards to be an aunt of mine too—my mother's step-sister, so here was a relationship, and I made up my mind to stay with her. None had seen the girl, for she had apartments and walks allotted to herself. I was not aware of the sacredness of the enclosures, and the next day when I went to see Droupadibai, my aunt, it was evening. As I got up the steps they directed me to the right, and there in front of me was a small temple. The air was still and heavy with the smell of flowers that grew thick around the temple. The

trees were tender leaved as if newly budding, and they seemed to catch and retain in their golden crowns the rays of the setting sun. In front of the temple I saw a sight which made my heart throb with excitement. It was the sight of a lovely girl standing by the side of a gray old priest, who was bending over a tray of incense and ringing the soft bells ranged around it. The girl was startled, her heavy laced *saree* had fallen from her shoulders, and she looked like a wild deer frightened in its haunts. 'Is Droupadibai, my aunt, here?' I asked.

"The girl lowered her gaze in an instant, and in modest silvery tones said: 'Droupadibai your aunt? She is mine too.'

"'And who are you?' I asked.

"'I am Dakli Bai' (the young lady), and then correcting herself, said, 'Lakshmi.'

"Frightened at her boldness in talking to a young man, she threw her cloth over her head and ran in. This was my first meeting with your mother. I cannot tell you, Kamala, what I felt. Droupadibai came out and the young girl came too. She had heard of her kind aunt's home at Sinhagud, and she lingered near to hear all the home news. The girl was unmarried, her ascetic father having thoughtlessly neglected to find her a husband. Droupadibai, good old soul, thought the matter out for us, and kept me with her as long as she could; and when I expressed a wish to marry her beautiful niece she gladly agreed to the proposal, and, quite against all rules, allowed me to talk to the girl. I found her one day sitting on the stone steps of the fortress wall, and there I spoke to her of my love, timidly at first. She blushed an innocent blush and withdrew, with her *saree* on her face. This she invariably did when I talked to her. She would not dare to lift her eyes to my face. But one day I was determined to make her talk. 'They want us to be married secretly. Will you be happy?' I said. She grasped the trunk of a tree for support and I boldly told her of my love. I told her that my home was far away, but that my love was great. 'Trust me. Trust me,' I said eagerly to her; and then she looked up, and said with such a look: 'I trust you.'

"Droupadibai insisted on the marriage ceremony being performed at once. All was done secretly, for they were afraid of the old father and thought of telling him afterwards and making it all right with him. But it proved to be a sad mistake. Droupadibai was in too great a hurry, and it caused us great misery afterwards. The very day after the marriage the old father came to see

Droupadibai and told her that she was to prepare for the marriage of the girl. The girl was in great consternation, and Droupadibai and her husband did not know what to do. A very powerful neighbouring *jaghirdar* had asked for the girl. The only way out of the difficulty seemed to be for us to run away and then to tell the old man the whole story. It was thought that the marriage with a cousin would pacify him. Your mother thought otherwise, but her uncle and aunt insisted on her falling in with their own plan and she was brave.

"I remember distinctly the night when she came down through the temple corridors, over the echoing stone pavements, with her old uncle by her side. She looked more a princess, stately and firm, than one who was stealing away from her father's home, and her uncle was bending towards her with courtly deference, speaking to her of the arrangements made to convey her to her husband's home. When she descended the last step, leaving the fortress behind, I saw her stagger. For a moment her breath seemed taken away, for there, in front of her, lay a boundless plain, a wide expanse of earth and sky, with the silence, it seemed, of eternity resting on it. She had never seen this side of the fortress before. At her feet lay the great *tapa* tank, and a *pimpul* tree, huge, grey, and weather-beaten, stood near it. She held the tree and gazed for a moment as if lost in thought, and then with a sigh beckoned to her uncle to bring the palanquin. I was near her, but she gave me no look. Only when she was entering the palanquin she laid her small hand in mine trustfully, willingly, and I felt grateful to her. Then her uncle got on his horse and the aunt muttered her blessing on my wife and laid a casket of jewels in my hand, saying: 'Never part with this. It is an heirloom from Lakshmi's mother. Promise me solemnly.' Many a long dreary mile the uncle came with us, and he left us only on the borders of the Ghauts. My home was on the other side of the Ghauts near the seaside, where the waves beat round our rude walls.

"It took us some days to pass through the hills, and when I went home and proudly showed my bride, I found misfortune had preceded us, for my mother showed no joy at seeing us, and my sisters grumbled at the girl whom I had brought home. But your mother bravely bore their ill-natured taunts and jeers. It was only when they accused her of bringing misfortune with her that she cried and pined in secret, for, strange to tell, just about the time of our coming home, my father, who was once rich, fell into money

difficulties. He had squandered his wealth in various ways, and when we went home we found him completely in the hands of scheming priests and astrologers, who got round the simple old man and helped him to spend what was remaining in feasts and charities to Brahmans and offerings to temples. The bare ancestral land alone was left to us. All this misfortune was ascribed to the coming of your mother, the white-footed girl, as they called her. They were jealous of the rich jewels she possessed but which I had promised her aunt solemnly that I would never part with. And I became tired of their open enmity, of their constant hankering after the jewels, till one day disgusted I left the home of my fathers to go on a pilgrimage. Your mother, of course, accompanied me, and my sister's son, Ramchander, who was very fond of us also, came with us. He was learning the *Shastras* with me and I managed to instil into him, young as he was, some of the grand truths of our ancient books. We started for Kashi and visited many places on our way. Once your mother became very ill. This was when you were born. She called you Kamala, the lotus-eyed, because of your eyes. We spent two years in solitary places and were supremely happy.

"Oh, my Kamala! How can I give you a glimpse of those happy days? It falls not to the lot of many mortals to enjoy happiness such as we had. We lived in rude leafy huts, drank of the cool limpid streams; we rose with the birds, roamed through the echoing valleys and over far distant hills—hills where the soft white clouds lingered in the deep blue of the heavens. Your mother would walk by my side in the beautiful glow of morning and evening light, and as sunshime and shade played round her she looked like the goddess of the hills. We had our goats that came to us, our pet birds that came through the dark, tangled woods round our hut to receive their food from our very hands. A stream flowed past our hut and the giant *pallas* tree waved overhead. Your mother's only servant, who followed us all the way from her father's house, prepared our meals—boiled roots, sweet potatoes, rice, *dhal*, with home-made *ghee*, and simple cakes, and we were happy, supremely happy. Your mother read with me; with bewildered eyes, books that are never put into women's hands, and she was delighted when difficult portions were explained. Nothing came between her and me, and as her understanding unfolded, her love for me increased. It was a love too deep for words. Is it any wonder, then, that I love the mountains and the woods? They were kinder to us than human beings. But ah! our happiness was soon over.

Before I realized how much your mother was to me, she was taken away from me. The look of pity and overflowing love in her eyes as she was passing away haunts me still.. You know, my Kamala, you are very much like her. The resemblance struck me unexpectedly once, and that was at Dudhasthal last year. I was so overcome with emotion that I could not stop."

"Yes, father! yes!" said Kamala eagerly. "What about Dudhasthal?"

"What about it, child, what do you want to know?"

"Father! was I ever there before? It seemed so familiar. I heard your voice there and felt a strange feeling as if I had dropt into the cold rushing water and some one had rescued me. It was a woman's arm with bracelets on—I saw it drag me out. Everything was so plain, I thought I had seen it all once before. I rushed into the crowd as I thought I heard your voice."

"Did you, child?" And he drew her near himself and looked into her eyes as he used to do in days of old. "You have a strange memory. But don't you remember the face?"

"No, father, I saw only an arm."

"You had fallen into the deep pool, and it was your mother that pulled you out. You gave us a great fright then. It was on our way to the *Krishna Kshetra* and on the evening of that very day on the lonely road that your mother was attacked by the dreadful disease that carried her off. When she was very ill she said :—'Oh! what if you had lost your only child too? Don't be disheartened.' I remember it all. There was no one to help us. The owls hooted in the dark trees above us, the foxes cried in the dreary wastes around us, and the sound of other wild animals was heard in the distance. Your mother had a dream before she died. The yellow blazing palanquin that comes only for the saints came for her, and by it stood, she said, the *Yama* god, the dreadful *Yama*. She looked frightened and said that she was going. It was night, and the stars shone brightly and the winds moaned over the long, long wastes. The dogs that had gathered round us for the remains of our food barked as they rushed far over the hillocks. I knew she was no more. She had left me, but there was the happiness of the *swarga* depicted on her face. I looked at it and went through the last rites as one mad. After that I left the place with you, my only comfort."

KRUPA SATTHIANADHAN.

LITERARY NOTICES.

The Church in the Roman Empire. By W. M. Ramsay, M.A. London: Hodder and Stoughton.

THIS book has been universally hailed as one of the first importance. Its learning, its independence, its vigour impress every reader. Britain has reason to be proud of Professor Ramsay. Many a distinguished historian, many an eminent Biblical critic, goes down before his lance. No phalanx of German scholarship overawes him. "None admire and reverence German scholarship more than I do," he writes in the Preface; "but it has not taught me to be blind to faults, or to be afraid to speak out."

"True criticism must be sympathetic, but in investigations into religion, Greek, Roman, and Christian alike, there appears to me, if I may venture to say so, to be in many German scholars (the greatest excepted) a lack of that instinctive sympathy with the life and nature of a people which is essential to the right use of critical processes. For years, with much interest and zeal, but with little knowledge, I followed the critics and accepted their results. In recent years, as I came to understand Roman history better, I have realised that, in the case of almost all the books of the New Testament, it is as gross an outrage on criticism to hold them for second-century forgeries as it would be to class the works of Horace and Virgil as forgeries of the time of Nero."

Thus, although Professor Ramsay holds no brief for the defence of Christianity, his work has an apologetic value all the greater on that account. It demonstrates the reliability of the Book of Acts, and corroborates the early date and authenticity of the Epistles. The work is mainly concerned with the early history of Christianity in Asia Minor. Professor Ramsay has travelled much in that land and speaks upon geographical and archæological details with all the vividness and the authority of a skilled eye-witness.

The minuteness and exactness of his scholarship are conspicuous throughout. Sometimes his readers may be inclined to think him over-minute. For example, he devotes three chapters to three very out-of-the-way topics,—the legends of Thekla, Glycerius, and the miracle at Khonai,—and discusses them with as much patience and ardour as if they were of vital importance and universal interest. Perhaps some day he will give the world a smaller book in which his main conclusions as to the early history of Christianity will stand forth in a popular and unencumbered form. He could easily do so, and extend indefinitely the circle of his readers and admirers. For, unlike many scholars, he has the gift of an eminently bright, realistic, impetuous, readable style.

One of the most interesting and important, and, we feel inclined to add, one of the most convincing, parts of the book, deals with the question, Who were the Galatians to whom St. Paul wrote his Epistle? The

common view, upheld by the great authority of Lightfoot and others, is that they were a Celtic people inhabiting the district popularly and ethnographically known as Galatia. Professor Ramsay's view, held also by Renan and some French scholars, is that they were the inhabitants of South Galatia, or the *Roman Province* of Galatia, a vast region, comprising parts of Phrygia, Lycaonia, and Pisidia; that, in fact, the Epistle was addressed to none other than the Churches, founded by St. Paul on his first missionary journey, at Pisidia, Antioch, Iconium, Lystra, and Derbe. On behalf of this view Professor Ramsay advances the following arguments: (1) *Paul habitually uses district* names in the Roman sense. (2) The movements of Paul and the development of Christianity were along the great lines of communication across the Roman Empire. North Galatia was quite off the track. (3) Paul went where Greek was spoken, and except in one or two of the larger towns North Galatia had no Greek-speaking population, nor any Jewish congregations. (4) The presence of Jewish emissaries, which is presupposed in the Epistle, is natural in South Galatia and improbable in North Galatia. (5) According to the more natural and likely interpretation of Acts xvi., xviii. there is no record of the foundation of Churches in North Galatia. (6) If the Epistle was not written to the South-Galatian Churches then Paul seems to have been strangely lacking in affectionate concern for these. (7) There is no evidence of the early spread of Christianity in the great plains of the Oxylon and in North Galatia; and from epigraphic evidence paganism would seem to have continued dominant in part of this region until the third or fourth century.

Another important section of the book deals with the persecution which the early Christians had to endure. The very prevalent idea, that persecution came in great isolated outbursts, for example, under Nero and Domitian, is proved erroneous. Persecution began under Nero, who sought to divert from himself the popular odium excited by the great fire, and was practically continuous from A.D. 64 onwards. Between 68 and 96 A.D. the attitude of the Empire became sterner. Proof of definite crimes committed by the Christians was no longer required: acknowledgment of the Name alone sufficed. The Christians were regarded as disloyal, and dangerous to the public safety. They interfered with certain trades and broke up families. Professor Ramsay thinks that it was the unity and the organization of the Christian Church that specially inspired alarm. The scattered Christian communities took a vivid interest in one another, and regarded themselves as part of a unity which was co-extensive with the Empire. They were Christians first and Roman citizens afterwards. This Rome could not tolerate. With the growth of intercommunication between the Churches the early system of government by the presiding council of elders

gradually developed into episcopal organization. When the elders resolved to perform some action, they would naturally direct one of their number to superintend it. This presbyter was an *Episcopos* for the occasion. The modern idea of a committee was unknown. The *Episcopos* would have to see to such matters as the composition of letters to sister Churches and the exercise of hospitality. His influence would depend mainly on personal qualities, and his authority was for long only a delegated authority. The *Episcopos* of the first century was very far removed from the monarchical bishop of A.D. 170, and exercised no power *ex-officio* within the community. But the Imperial idea was in the air; and the experienced *Episcopos* tended to become permanent, and to concentrate executive duties in his hands.

One point which Professor Ramsay emphasises may interest Indian missionaries. The idea is afloat in certain quarters that Christianity is likely to make progress among classes that are in a comparatively low and backward state of civilization rather than among those that have been in contact with the education and commerce of the West. That idea may or may not be correct. But there is an impression in some minds that the history of Christianity in the first age bears out that idea. This is a mistake. It is true that "not many wise men after the flesh, not many mighty, not many noble were called." But that by no means indicates that the Christian converts, either in Corinth or elsewhere, came chiefly from the uneducated class. Christianity, says Professor Ramsay, spread at first among the educated more rapidly than among the uneducated. The towns which St. Paul visited were, as a rule, the centres of civilization and government and Roman life in their respective districts. On his first missionary journey he must have passed through several uncivilized Pisidian towns, such as Adada and Misthia and Vasada; but nothing is recorded about them. The spread of the new religion was favoured by the presence of Greek education, and by a measure of intelligence and freedom of mind in those among whom it was preached. It made most progress where the people were becoming aware of the beauty of Greek letters and the grandeur of Roman government, where they were awaking from the stagnation and inertness of an Oriental people, and their minds were stirred and receptive of all new ideas, whether Greek philosophy or Jewish or Christian religion. May we infer that, if St. Paul were coming to evangelize modern India, he would probably settle in one of the big cities, Bombay, Calcutta, or Madras, where by contact with the influence of the West,—colleges commerce, government, newspapers, &c.—the native mind has been liberated and stirred?

Logic, Inductive and Deductive. By William Minto, M.A., LL.D. University Extension Manuals. London: John Murray, 1893.

In a short preface to the volume before us, Professor Minto tells us that he has attempted to do two things. The one is to place the study of logical doctrines on an historical basis; the other is to increase the power of Logic as a practical discipline. It is undoubtedly to these two things, combined with the lucidity of exposition and aptness of illustration characteristic of the author, that the present volume owes its freshness and attractiveness. The class of readers for whom Professor Minto wrote precluded any wide deviation from logical tradition; and those who look for a remodelling of logical science on the basis of an adequate theory of the nature and development of thought will certainly be disappointed. It is a question whether the time has not come for such a remodelling; and whether it would not be better to discard the Aristotelian tradition once for all and to make an entirely fresh start. A great deal would be gained by such a course; but (as readers of the present volume will allow) a great deal would be lost also. However that may be, Logic, as a matter of fact, means a certain system of doctrines and formulæ, the main body of which has been derived from Aristotle, but which in the course of time has received, from various sources, additions and supplements of the most widely different character. Professor Minto's task was to present this system of doctrine not so much in the interest of professed students, as in the interest of the large body of general readers for whom the University Extension Manuals are intended. His work is not wanting in contributions towards a new and more adequate theory of Logic; but it is to its success in simplifying (mainly by a reference to their historical origin) the old logical formulæ, and in making them subservient to the interests of a healthy intellectual discipline, that it owes its undoubted interest and value.

Professor Minto's main division of his subject is into the Logic of Consistency and the Logic of Science. The names themselves are a great improvement upon the old ones, Deduction and Induction. The two departments of Logic are not distinguished by the exclusive occupation of each with a certain type of argument. They are distinguished by their aims. Logic as a practical science is everywhere a system of defence against error. Its main end and aim is the organisation of reason against confusion and falsehood. But the errors to which men are liable are of different kinds. There are errors in the interpretation of accepted propositions; and there are errors in drawing conclusions from the facts of experience. Deductive Logic (if we are to retain the name) deals with the former, Inductive Logic with the latter. Professor Minto goes further than most writers in thus recognising the essential independence of the two branches of the science. Ever since the initial mistake of Mill, who ascribed to Syllogism a merely incidental value as an

aid in the inductive interpretation of facts, there has been an abundance of confused discussion about the relations of Deduction and Induction. An important step is taken towards the attainment of clear ideas on the subject when it is recognised that Syllogistic Logic is a thing by itself; and that whatever value it has, it has independently of any system of Inductive Logic.

The Logic of Consistency is treated in four sections, entitled, The Elements of Propositions, Definition, The Interpretation of Propositions, and The Interdependence of Propositions. The Proposition is the logical unit. In its analysis it yields the Term. The forms of Immediate Inference are modes of interpreting the meaning of single propositions. The syllogistic formulæ exhibit different propositions in their necessary relations of interdependence. The most noticeable feature of Professor Minto's treatment of this part of his subject is the position which he assigns to Definition as one of the preliminaries of Syllogism. He is led to do so apparently by a desire to enhance the value of the Logic of Consistency as a practical discipline. The illustration of the principles and methods of scientific definition is certainly one of the most important services that Logic can render in the interests of clear and consistent thinking about the facts of our experience; and farther it is not unreasonable to introduce such an illustration in connection with the exposition of the Syllogism, for the syllogistic analysis of propositions leads to the Term, and the Term naturally leads to Definition. At the same time it is doubtful whether the discussion of Definition, in the wide sense in which Professor Minto understands it, finds its most appropriate place in the Logic of Consistency. The centre of gravity of the Logic of Consistency undoubtedly lies in the Syllogism, and for syllogistic purposes the Term is treated simply as an element of a proposition, no regard being had to the similarities among things which it represents. The Syllogism indeed postulates that the same name shall bear the same meaning throughout one consecutive argument; only on that condition does it guarantee its conclusions. But it is no part of its function to determine how this consistency in the use of names is as a matter of fact to be secured. It is a question, of course, whether the consistent application of names to signify certain important similarities among things be not a more pressing requirement of effective thinking than that species of consistency with which the Syllogism deals. Probably it is. But so long as Syllogism is taken as the goal of the Logic of Consistency, it seems undesirable to give to Definition, as understood by Professor Minto, a place among the preparatory discussions that lead up to it.

In vindicating the utility of the Syllogistic Logic, Professor Minto rightly concedes that the syllogistic analysis does not represent the actual course of thought. "The Aristotelian processes," he says, "are

artificial stages, courses that thought does not take naturally, but into which it has to be forced for a purpose. To concede this is not to concede that the Aristotelian Logic is useless, as long as we have reason on our side in holding that thought is benefited and strengthened against certain errors by passing through these artificial stages."

Professor Minto's treatment of the Logic of Science is comparatively brief—occupying only about one third of the whole volume. This brevity has been obtained by avoiding all technical detail in the exposition of scientific method, by steering clear of all controversial matter, and by restricting the illustration of the subject to a few well chosen examples under each head. The result is probably a presentation of the methods of science better adapted to the purposes of general educational discipline than would be supplied by a more elaborate treatise. Professor Minto's general conception of his subject is derived from Mill: but on one point he has performed a much needed task of re-adjustment. In an interesting Introduction to the Logic of Science he traces the genesis of Mill's Logic in the mind of its author, and shows how Mill, influenced by the desire to affiliate the new Logic with the old, was led to attach an undue importance to a form of inductive inference which really plays very little part in the investigations of science, namely the extension of *observed uniformities to new cases*. Professor Minto on the contrary accords to the method of explanation its true position of pre-eminence among the methods of science and assigns to the experimental methods their true function as means of testing the hypotheses of science and *not* as means of establishing general truths.

Introductory Modern Geometry of Point, Ray, and Circle. By William Benjamin Smith, A.M., Ph.D. New York and London: Macmillan and Co.

We find it somewhat difficult to characterise this book. There is so much that is novel in it that we should have to spend more time over it than we can at present afford if we were to attempt to give a just and complete estimate of its value as an introduction to the study of geometry. The author in his preface says that he will consider the labour that he has expended on the work fully rewarded if it shall make the first steps of the beginner in mathematics not indeed less difficult than they have hitherto been, but quicker, longer, and less tedious. How far he is entitled to look for this reward is a question that we shall not undertake definitely to answer. That the book is likely to displace existing works as an introduction to the study of geometry we cannot for a moment believe, unless indeed geometry is to be studied only by those who have a real aptitude for mathematics. Mr. Smith's methods are certainly not so easy as those of Euclid and the more conservative of modern writers on geometry;

and his proofs will be found too condensed and formless to be readily apprehended by the ordinary run of students. These characteristics of his work constitute at once its weakness and its strength. It will be impossible to understand and remember the propositions here stated and proved in the easy-going way in which students generally 'get up' the propositions of Euclid. But if a capable student will really give the thought needed to understand the subject as Mr. Smith presents it, he will, by the time he gets to the end of the book, have a much clearer idea of the fundamental concepts of geometry and will have received a much more efficient training in logic than is usually the case with the student who knows the first six books of Euclid and a few of the additional propositions now commonly read. At the same time, as we have already indicated, we cannot recommend the book to beginners in the study of geometry any more than we should recommend Chrystal's *Algebra* to beginners in that subject. The author's way of getting at the idea of a plane surface, for instance, by means of two expanding and intersecting spherical bubbles, no doubt leads in the minds of those who comprehend it to a very clear apprehension of the properties of the surface, but there are few beginners in the study of geometry who are capable of realising fully the nature and bearing of the processes that underlie it. The same applies to other pieces of exposition in the book; and for this reason we are inclined to think that the work should be regarded as an additional one, to be read or consulted by those who have made some progress in the study of geometry on more orthodox lines. Such parts as those which deal with parallels and the subject of ratios are well worthy of attention. The author shows himself just a little too fond of new terms and new phraseology; and his sentences, though generally clear and expressive, are often very un-English in form and construction.

The get up of the work, which has been printed in America, is all that could be desired.

Macmillan's Colonial Library.

A Born Player. By Mary West.

THIS story is a record of struggle between conscience and inclination. The hero, Matt, is destined for the Nonconformist ministry, but inherent taste for the drama proves too strong for him, and he abandons his studies to become an actor. His subsequent career and premature death form the main interest of the book; but our sympathies are strongly enlisted on behalf of the gentle Grace, daughter of Matt's old pastor and tutor, whom under more fortunate circumstances he would have married. Matt was indeed a 'born player', and, the ruling passion strong to the last, he rose from his death-bed to fulfil an engagement on the stage. The effort was too much and he expired before the very eyes of his

betrothed. Here the story ends, but we are permitted a glimpse into the after-life of Grace, which shows her steadfast to her early love, and calmly persevering in household duties, awaiting in confidence in God's mercy a reunion with the lost one.

The story is interesting throughout and the problem which is suggested is one which many have to face. The solution must depend on individual temperament. The errors and struggles of the young hero will arouse a sympathetic vibration in the hearts of most of us.

The Marplot. By S. R. Lysaght.

HUMPHRY WRIXON, a philosophic bachelor, forms his plans for the life of his nephew Dick. As might be supposed they are never realised. The hero of his pleasant comedy will not marry the heroine, being drawn away by two very different female characters in turn. For half the book he looks upon one of these as the Mar-plot, but at last he awakes to the sage conclusion, "*She* was not the Marplot after all: it was Love."

Artistically this novel is scarcely to be defended. There is very little unity in its plot. The effort to interest is too evident, even if successful. We are driven from pillar to post somewhat too hastily. A country village, a Bohemian artist's study, an English aristocratic home, an Irish castle, the Soudan desert, are but a few of the many scenes in which this drama is played out. And the same mild sensationalism is seen in the selection of *dramatis personæ.* When we have had enough of Humphry and his nephew we are treated to the conventional absent-minded mathematical professor or the outlandish painter or the socialist working-man or the artiste of the travelling show. And lest our attention should flag, there are in turn brought before us a number of incidents warranted to interest, such as a ball, an American duel, and an exploit in the Khartoum campaign.

The Marplot may be safely recommended as an interesting tale, if it cannot be described as an artistic novel.

NOTES AND EXTRACTS.

WHATEVER may have been the cause or causes of the recent riots in Bombay, there seems to be little doubt as to the cause of the riots that took place in the district of Azamgarh in June last. In a Resolution of Government dealing with the subject it is stated that the recent outburst of fanaticism in Azamgarh was immediately due to the influence of the cow-protection societies which have been established in the eastern districts of the N.-W.-Provinces and the adjacent districts of Bengal.

For some years a vigorous propaganda has been carried on by these societies, but until lately their operations have been confined to aims and objects which are innocent and even laudable. The cow-protection movement was ostensibly directed towards the preservation and improvement of the breed of cattle, and the preachers sent forth by the movement inculcated the duty of treating cattle with kindness and of providing asylums for sick and infirm animals. To this they soon added a corollary that no Hindu should sell cattle to persons who were likely to slaughter them, and that if a Hindu found himself compelled to sell cattle in a fair he should inform a cow-protection society, which would purchase the animals and place them in an asylum. For the expenses of the societies and for the purchase of the cattle voluntary contributions were made by devout and well-meaning Hindus. At the beginning of the present year, however, the societies ceased to be voluntary associations and became organised in a league, to which contributions were made compulsory on *all Hindus under penalty of exclusion from caste.* In the Azamgarh district the league was definitely organised on the 15th of May last. But before that date cases had occurred which indicated the tendency of the agitation. Musalmans possessing cattle were set upon by Hindus, and their cattle were forcibly carried off. In some cases, at all events, these attacks followed close upon meetings of the cow-protection societies.

A few days after the organisation of the league at Azamgarh a large meeting was held at which the question of sacrifice by Musalmans came up for discussion. Only a few Musalmans were present at the meeting. The Hindus demanded that the Musalmans should refrain from kine-killing. To this request the latter refused to agree, and the Hindus said that if any attempt were made to sacrifice at the coming festival—the *Bakr 'Id*—they would rescue the cattle by force. They also sought to prevent the Musalmans from purchasing buffaloes and goats as well as cattle. In this they could not be said to be acting in defence of religious principles, for, as the Government point out, buffaloes and goats are commonly sacrificed by one sect of Hindus, and by Hindus in the State of Nepal under a Hindu Government. Anyhow they had succeeded in very much irritating the Musalmans, and it became evident to the officials that there would be rioting in connection with the celebration of the *Bakr 'Id* festival. Acting on the advice of a Hindu inspector of police the officer in charge of the district directed that notice should be sent by the police to the Musalmans of the villages in which there was danger of disturbance, directing them to report at their respective police stations before a certain date whether they intended to sacrifice kine during the festival, and in what villages they intended to do so. In accordance with this order 426 Musalmans throughout the whole district gave notice of their intention to sacrifice cattle. On the same day the

officer in charge of the district passed a second order directing that the leading Hindus and Musalmans residing in the villages in which it had been reported that disturbances were likely to take place should be summoned to appear either before himself or the sub-divisional magistrate so that it might be settled in what villages sacrifice should take place. In accordance with this order the Musalmans appeared and undertook to sacrifice only in accordance with established custom and to do nothing in contravention of usage. The Hindus, with a few exceptions, undertook not to molest the Musalmans, but to inform the police if they did anything new. A few Hindus who declared their intention to prevent sacrifices were called on to give security to keep the peace.

It has been asserted that the action thus taken by the officer in charge of the district was the cause of the riots, but Sir Charles Crosthwaite maintains that though the measures which were taken before the festival may have been misunderstood at the time, and have been made the subject of much misrepresentation since, they cannot in any way be held responsible for the riots. It may have been that when called upon to state their intentions as to sacrificing the Musalmans went beyond the old custom and so exasperated the Hindus, but the magistrate's action in the matter was not the origin of the organised attempt to prevent the Musalmans from celebrating the *Bakr 'Id.* Action was taken only when it was ascertained that the Hindus meant mischief, and the Lieutenant-Governor holds that the magistrate acted both with energy and judgment, and that the measures taken by him, besides showing no trace of undue preference to either party, were instrumental in preventing still more serious mischief than that which actually took place.

It has been said that the educated and the intelligent classes of the Hindu and the Muhammadan communities took no part in the Bombay riots. The same, we fear, cannot be said concerning the riots in the Azamgarh district. Sir Charles has let his mind be known very plainly on this subject, and, as might be expected, has lost favour with the Bengali press. For that he will personally care nothing at all, but what he and all who take an interest in the future peace and progress of India must seriously deplore is the fact that journals that ought to be a means of enlightenment to the people and a source of assistance to the Government are so ready to become instruments of misrepresentation and abuse. It may not be, as has been asserted, that the recent riots and the National Congress agitation are closely related facts, but the riots and the causes which led to them are facts which ought to be of deep concern to the leaders of the Congress and have a very vital bearing on some of the demands put forward by them.

MR. H. P. JACOB, Educational Inspector in Sind, has published a lecture on 'Public School Life in England' which is deserving of notice.

It is a very interesting, if a somewhat scrappy, discussion of a subject which possesses great and growing interest. It sets forth what is good and attractive in the public schools of England in such a way as to make the defects of Indian school life not offensively but distinctly prominent. It deals with problems which must be faced before means will exist in India, on anything like an adequate scale, for imparting a really liberal and healthy training to those who, in their mature years, must have the main influence, whether for good or evil, on the development of the country's history. Perhaps we should not agree on all points with the writer if he and we sat down together to formulate a plan for the solution of those problems: but we are at one with him as regards the general tendency of his views; and we are glad to see such views unambiguously stated by the chief representative of the education department in an important province.

It is time that the questions which are rather suggested than discussed in this lecture were receiving more attention than is commonly accorded to them from all those, whether native or European, whether official or unofficial, who are alive to the importance of the great tide of education that has begun to flow through India being directed along proper channels and towards worthy ends. It cannot be long before an attempt is made to co-ordinate and organize the higher educational institutions of England. As Mr. Jacob shows by the help of Matthew Arnold, the higher schools of England, with all that is excellent about them, are still, when looked at in the mass, little better than a chaos. They must be brought into some kind of order before long, though the difficulties in the way of doing this will undoubtedly be enormous. Then, if not sooner, some lasting shape will be given to the means of advanced education in India also. Already, indeed, steps in the required direction have been taken;—especially among us in the south, through the promulgation, with probably almost universal approval, of 'The Madras Educational Rules'. Such steps, however, are not much more than temporary and tentative. Wider experience, and fuller discussion, and more earnest efforts to digest whatever can be learnt from the educational system or want of system in other lands, are still required before a permanent shape can be wisely given to the methods and the lines along which the best possible training can be given to the future leaders of the mind of India. This is one of the things in which it is hard to say whether too cautious delay on the one hand or excessive haste on the other is likely to be more hurtful in the long run. As a valued member of the Education Commission, Mr. Jacob took his share ten years ago in preventing Indian education from being wholly handed over to Government departments and regulated by a system of rigid departmental examinations. At that time any permanent organization of education would have been premature; and its organization in a fashion so cramped and mean

as all things were *tending towards until* the Commission sat, would of course have been ruinous at any time. Nevertheless the organization of Indian education on some basis that will leave free play to all the agencies that can be prevailed upon to aid in the enlightenment of the country, is a thing that in due time is greatly to be desired. By and by it will be found to be indispensable. This lecture contains many hints, especially on the whole wide range of subjects connected with games and exercise, with the corporate life of schools, with the true (that is the wholly subordinate) place of examinations, and the proper function of teachers, *which ought to be of value to* such as may have anything to do with placing the higher education of India on a healthy and *enduring foundation.*

Particularly worthy of remark are the words with which Mr. Jacob closes. After discussing the ways in which parents and teachers must work together before there can be any education that deserves the name, he says :—

"Such, then, are the conditions and duties of this two-fold trust: and the only way, I take it, of rightly solving the great problem of education in India, and indeed, in every country, is for parents and teachers to hold fast to them. The solution is not to be found in mere numbers and grades of schools and pupils, or in any mere organisation and machinery. Good organisation and machinery is, of course, better than bad, because, *if we have the right power to work it*, we can get more work and better work out of it. But if India had nothing more than a vast and complete net-work of schools, as well equipped and organised as those of France, and a Compulsory Education Act to fill them with pupils, we should still have to say of her mental condition—'Thou hast a name that thou livest, and art dead.' The one indispensable thing we have to look to is the play of moral forces. If these are healthy and vigorous, both in our homes and in our schools, we have *motive power*, and the only motive power, by which the machinery of education can be worked. Without this power, the best machinery that the wit of man can devise is a dead and useless thing. By itself it will never educate a people. But *with* this motive power, a people's public schools, even though they have much obsolete machinery and *no scientific organisation, are, as we find them to be in* England and Scotland, a sure and lasting means of national regeneration. Then it is that the people give life and vigour to the schools: and that the schools give good guidance and good training. Free schools are good because the pupil's home-life is pure and healthy; because parental countenance and authority is a *standing, living sanction to the* laws and conditions of a healthy and rigorous school-life; and because the Teacher, with wisdom to direct and capacity to train, is at one with the Parents and gives them of his best. From the very nature of the trust neither can do without the other. Each is bound to each, even as Youth and Joy are linked together.

If homes and schools in India will only work together in this spirit, the regeneration of the mind of the people cannot be far off. At all events parents and teachers will be duly discharging the trust which nature and society have imposed on them; and their young wards, when they grow up,

will be unable to cast in their teeth the reproach, 'You have withheld from us the full rights and privileges of true Boyhood.'"

The lecture is published at the Mercantile Press, Karachi, and the price is one rupee.

In the issue of the magazine for September, 1888, we published a circular issued by the Executive Council on Aided Education anent the Draft Notification for the establishment of a High School Examination. In that circular some of the leading educational authorities of Madras expressed their strong disapproval of the scheme as formulated by the Director of Public Instruction, and pointed out how its introduction in the form and under the conditions proposed would disorganise the education of the Presidency. At the same time they expressed the opinion that an examination of such a nature as would foster commercial and technical education might be advantageously instituted. In the same issue of the magazine we expressed our agreement with the views of the Executive Council on Aided Education, acknowledging, too, the desirability of encouraging the commercial side of education. But we also expressed the opinion that the question should receive full and independent treatment from an educational point of view and under the advice of those who from interest and experience in educational matters were best able to deal with it. The Government did not deal with the scheme in this thorough way, but when the Order instituting the Upper Secondary Examination appeared, it was seen that they had shown themselves anxious to respect the interests of the University and to avoid anything that would put a check on university education. Nevertheless, though no one could foretell to what extent the new examination would divert the current of education from its old channel, those who were best acquainted with the education of the Presidency thought it possible that unless great care were exercised by managers of schools, teachers, parents, and pupils, there would be a good deal of dislocation in educational work. The last Report of the Commissioner for the U. C. S. Examinations is conclusive evidence that any fear of this kind was groundless. Since the institution of the Upper Secondary Examination four years ago only four candidates have rendered themselves eligible for admission to the public service by passing it; and the number of candidates, which has never been large, is year by year decreasing. The Commissioner and the Government, therefore, do but state a fact when they say that as a service test the Examination has been an absolute failure.

Whether or not the failure of the Upper Secondary Examination as a service test is a cause of serious regret to the Government, its failure as an educational test is much to be regretted. As Dr. Miller said four years ago, "the attempt to introduce some variety into the form of

education and to give a practical turn to the training of those who are not to receive a liberal education, is altogether excellent." It is therefore to be regretted that the attempt made has so far proved a failure; and we are somewhat astonished that the Government in referring to this question should have considered it enough merely to state that the causes of failure are not very apparent.

For ourselves we think there can be little doubt that the failure of the Upper Secondary Examination is largely due to the high-handed manner in which it was originally thrust upon the public and to the want of a thorough discussion of the educational questions which the introduction of such an examination could not but raise. Then, if the Examination was intended to raise the standard or in any way to alter the course of education, the practical working of the scheme ought to have been entrusted to the Director of Public Instruction or a committee of educational experts rather than to the Commissioner for the U. C. S. Examinations. Whatever the reason, it would appear that the examinations actually conducted under it have in many cases been of a most impracticable nature; and teachers have found it simply impossible to prepare candidates for them. But we understand that in this respect matters have been somewhat improved, and we may hope, with the Government, that the number of candidates will increase. But we are not sure that the time has not come when the Government should do what it ought to have done long ago, and deal thoroughly with the question both from an educational point of view and with regard to the needs of the public service. Even if it has been found that the Examination is not essential to the maintenance of the public service and if through the failure of the Examination there has been none of the dislocation in educational work that many people dreaded, neither has education benefited from the amended scheme to the extent considered possible by those even who were utterly opposed to the scheme in its original form.

The Report of the Administration of the Meteorological Department of the Government of India for 1892-93 opens with a brief record of the services rendered to the Department and to meteorological science by the late Mr. H. F. Blanford. As organizer of the Department and as its first Director Mr. Blanford was practically the founder of systematic and uniform meteorological observations in India; and the chief result of his labours is, as his successor Mr. Eliot says, that we possess a far better knowledge of the weather and climate of India than of those of any other tropical country,—better, in some respects, than of those of many parts of Europe. The value of the work done by his Department was fully recognised by the leading meteorologists of Europe and America.

The direction of the work so ably inaugurated by Mr. Blanford has

fallen into very competent hands, and Mr. Eliot has already done much to increase the efficiency and usefulness of the Meteorological Department. Considering the difficulties in the way of obtaining accurate observations from a large number of stations, and with such observers as are available in many parts of India, the work done by him and his chief assistants is very creditable indeed. One of the most important steps taken by the Department in the year under review was that by which the services of the political officers at such places as Kabul, Meshed, and Kashgar were enlisted in the collection of fuller information regarding the snowfall in the mountain districts to the north and north-west of India. The reports from the new sources of information were found of great value in the preparation of the forecast of the south-west monsoon of the present year. The establishment of observatories in Persia at the telegraph offices on the Indo-European line is of considerable importance in connection with the question of the origin of the cold weather storms that affect India. It is very satisfactory to hear of the establishment of an observatory at Ahmedabad by the Municipality, and still more satisfactory to learn that the observations taken at this observatory are of a high order of accuracy. Mr. Eliot thinks it is especially desirable to encourage the establishment of observatories by municipalities, this being the most effective means in India of securing active and useful local interest in the work of meteorological observation. A good deal of attention was given in the year under review to the subject of marine meteorology, and arrangements were matured for the publication of a daily report and chart of the whole Indian land and sea area. In spite of the professed scepticisim of some commanders, the Department seems largely to enjoy the confidence of the shipping community. Mr. Pedler's report acknowledges the indebtedness of the Department to the Hon'ble Mr. J. L. Mackay for the help given by him in perfecting the arrangements for obtaining information regarding the state of the weather in the Bay of Bengal.

COLLEGE NOTES.

I HAVE not received a full statement as yet of the accounts of the Christian College Day Fund. I have no doubt that such a statement will appear in next month's magazine. The substance of what will be furnished then I am able, however, to supply now. The total amount subscribed is in round figures Rs. 4,300. Of this sum, Rs. 2,888-15 had been paid on the 30th of September, and a good many subscriptions have also been paid in the early days of the present month. I suppose that Rs. 3,000 is about the sum that has actually reached the Treasurer of

the Fund. Of this Rs. 3,000, a considerable part has of course been spent on the celebrations of the 'Days' that have taken place already; but there is a sum of Rs. 2,000 lodged as a fixed deposit in the hands of Messrs. Arbuthnot and Co. When the subscriptions still due are paid this sum will of course be added to. I hope that many will subscribe erelong who have not sent in their names as yet. I hope also that the Rs. 1,300 still outstanding of the subscriptions that have been promised will be speedily remitted. The Secretary has sent me a full list of the subscribers who were still in arrears, with a part or with the whole of their subscriptions, on the 30th of September. This also will be published by and by for the benefit of those who may stand in need of a reminder. I think it best, however, to hold it over in the meantime. I am certain that now, when the next celebration has drawn comparatively near, subscribers will remember their obligations, so that the list of those who are in arrears will be a much shorter one a month hence than it is at present.

I am told that a meeting of the Committee will be held before this month ends, at which the detailed arrangements for the next celebration will be made. Any questions which any of the subscribers may wish the Committee to discuss ought to be suggested to the Secretary as soon as possible. I hope that at the coming meeting of Committee it may be found that the arrears of subscription still due amount to but a fraction of the Rs. 1,300 at which they stand just now.

WILLIAM MILLER.

SCIENTIFIC AND LITERARY JOTTINGS.

THE directors of the Ben Nevis Observatory have issued a *Guide to Ben Nevis, with an Account of the Foundation and Work of the Meteorological Observatory.* It is a small volume of 69 pages, illustrated with two very pretty sketches by Sir George Reid, P.R.S.A., two panoramic views by Sir Archibald Geikie, a map of the Ben and its vicinity, and a number of reproductions of more or less excellent photographs.

Ben Nevis is the highest mountain in the British Isles, rising to 4,406 feet above sea level, and, as its summit is, in horizontal distance, only about 4 miles from a sea-level station at Fort-William, and is situated in the track of the south-west storms from the Atlantic which exercise a preponderating influence on the weather of Europe, the advantages of its situation are unique as a station for meteorological research.

THE story of the early observations made on it in 1881 and 1882 by Mr. Clement L. Wragge, who ascended the mountain daily for the pur-

pose, is well known. These observations, however, could be carried on only for part of the year, but their value was seen to be so great that it was undoubtedly worth while making a serious effort to build a permanent observatory on the top. Money was obtained by public subscription and by grants from several societies, and the Observatory was opened in October, 1883. Since then continuous observations have been carried on in a way most creditable to the Superintendent, Mr. R. T. Omond, and his assistants. For the first six years the sea-level observations at Fort-William were taken only five times a day, but in 1889 a new observatory was built there and supplied with instruments giving a continuous record. Self-recording instruments cannot be used on the top of the Ben, but hourly readings are taken night and day all through the year.

THE difficulties under which the observations have frequently to be made can be imagined when we state that in the first winter it was found quite impossible to keep the door free from snow in severe weather—a difficulty since overcome by building a tower and making a door in it—and that hurricanes occasionally blow in which it is impossible not only to stand, but even to *crawl* to windward. During February and March it is not uncommon to have south-easterly gales blowing for three or four days continuously at the rate of 80 to 100 miles an hour, or nearly double the velocity attained in Madras by any except the most severe cyclone.

ONE of the most unpleasant characteristics of the Ben is the prevalence of fog-crystals under certain weather conditions. When fog is driven across the hill top by the wind and brushes against any obstruction, then if the temperature is below the freezing point the moisture condenses in minute crystalline specks of snow or hoar frost. These accumulate till long cone-shaped crystals are formed pointing to windward, which grow by continual accretion till they break off with their own weight. These crystals sometimes grow till they form a solid massive pillar about three feet in diameter, the nucleus of the whole being a simple wooden post some six inches by three in section. A picture of the Observatory covered with these crystals shows the extent to which they may interfere with the work. The anemometer, for instance, is completely covered up.

C. M. S.

THE colours of sky light, sun light, cloud light, and candle light have been examined by Captain Abney with a view to expressing them in single wave-lengths together with the necessary amount of added standard

white light. In a paper contributed to the Royal Society he states that from the measurements he has obtained he concludes that the dominant colour of a blue sky is λ 4800. To represent this colour artists usually employ cobalt mixed with Chinese white, the dominant colour of which he found to be λ 4812. This material is consequently admirably suited for this purpose, so far, at any rate, as colour is concerned.

In the case of sunlight Captain Abney finds the dominant colour to be λ 4885, and thus shows that sunlight contains slightly more green-blue rays than the light emitted from the crater of the positive pole of the electric light.

THE metal germanium has been found in a new mineral which was brought from Bolivia as a rich silver ore and submitted for analysis to Prof. Penfield of the Sheffield Scientific School, U.S.A. It has been obtained in only two minerals hitherto, having been discovered in 1886 by Prof. Winkler in argyrodite, and two years later by Prof. Krüss in euxemite. A special interest attaches to this element from the fact that fifteen years before its discovery its existence and properties were predicted by Prof. Mendeleëff so that it might fill up a gap in the periodic table between silicon and tin vertically, and gallium and arsenic horizontally.

IN a recent number of *Nature* attention is drawn to some new experiments which M. Charpentier has devised in his investigations into the nature of vision. By means of one of them he has shown that there is an oscillatory process in the organ of vision. A black disc with a white quadrant is illuminated by a very bright light and made to revolve once in two seconds. If then the observer fixes his eye on the centre of the disc he sees a narrow black sector on the white quadrant. This is indicative of an oscillatory process in the retino-cerebral organ; for the sensation of white, which is the first effect of the arrival of the border of the white quadrant, is followed by an after-effect that is black.

THE absorption of light by platinum at different temperatures forms the subject of an interesting paper communicated to the Turin Academy of Science by Dr. G. B. Rizzo. He succeeded in obtaining transparent films of platinum, produced under such conditions as to prevent oxidation on raising the temperature, and found that as the temperature increased the transparency of the film increased, especially in the more refrangible region. Should this be found to hold generally, a new relation would be established between light and electricity, the increase of electrical resistance of a conductor being accompanied by an increase of transparency.

THE Battle of Hastings is not the only one which is being fought over again. The remarkable output of literature about Napoleon I., which is noted as a characteristic of the France of to-day, has its parallel in England. Within the last few months Napoleon's last campaign has been subjected to a discussion more lively than at any previous time perhaps. The result of its examination seems to be a general agreement on certain points among both the writers of books—like Mr. J. C. Ropes *(The Campaign of Waterloo)*—and their critics, an agreement not quite so flattering to the Allies as they might have wished.

These points may perhaps be stated as follows. In his advance into Belgium Napoleon completely outgeneralled Blucher and Wellington. Had Ney followed his directions, his attack of June 16th upon the Prussians at Ligny would have ended in their utter defeat—a defeat which would have delivered Wellington also into his hands. On June 17th, Napoleon was prevented from reaping the fruits of victory by illness. He had only partially recovered on June 18th when he attacked the English at Waterloo, and was consequently unable to exercise that supervision of his subordinates and that close attention to all details, and to display that energy and brilliancy which contributed so much to his earlier victories.

His plan of operations, however, on that day would have secured him the victory had it been executed. But Grouchy disobeyed his orders and stupidly allowed the Prussians to pass him and reach the battle-field, while he himself left Napoleon without the aid on which he was counting in the case of the Prussian arrival. Alike in the movements preceding the battle and in the battle itself, Napoleon's genius both in tactics and in strategy strikingly contrasts despite his illness with the headstrong pugnacity of Blucher and the unenterprising slowness of Wellington. An account of the facts not very palatable to German and English patriotism, but probably true.

Had no 'accident', however, befallen Napoleon and had he crushed Blucher and Wellington, as he would naturally have done, his fall would have only been postponed. A million men were armed against him in Europe. France was exhausted; and as in the previous two years, so in 1815 his marvellous genius would have been beaten down by numbers.

A GOOD deal of interest will attach to a book which Messrs. Cassell and Co. are about to issue. It is to be called *Social England.* The first volume is promised for this autumn. If we may argue from the names of those who are contributing to it, it should be the standard history of the English *people.* The name of the publishing firm is a pledge that it will be popular; and such names amongst the writers as Oman, Creighton, Maitland, and Hall are the best guarantee possible that it will

be accurate and scholarly. We may therefore hope that the idea of the late J. R. Green,—so far departed from in his own *Short History*—is at last within a measurable distance of realisation.

A MEMOIR of the late Duke of Clarence has been compiled by Mr. J. E. Vincent with the sanction of the Prince of Wales, and will be published by Mr. Murray. It will be accompanied by portraits and illustrations by Mr. W. M. Simpson and others.

THE new volume of 'The Rulers of India Series' that has just been published should contain much to interest readers in Madras. The subject is Lord Clive, and the author is Colonel G. B. Malleson, who from his knowledge of Indian military operations is eminently well-fitted to deal with it.

THE latest addition to the ever growing library of books in which Anglo-Indians chronicle the experiences they meet with in their Eastern homes is *The Simple Adventures of a Mem-Sahib*, from the pen of the lady who some time ago wrote the lively account of a tour round the world entitled *A Social Departure*. It is not so much a novel as a picture of life in Calcutta as seen by a newly arrived *mem-sahib*, and contains many clever sketches of well known types of Anglo-Indian society.

THE *Academy* quotes an interesting note by Mr. S. R. Gardiner on the popular use of 'Member of Parliament' to mean a member of the House of Commons. It seems that the expression was first used in this restricted meaning in 1650 after the House of Commons had declared that it alone was the Parliament, and that it could and would govern the country without the assistance of Lords or King. The republican origin of the phrase was soon forgotten, and it became the usual designation of members of the Lower House.

WE learn from the *Athenæum* that Mr. G. W. Forrest is at work in the India Office examining the Clive papers for his forthcoming book on Clive. Mr. Forrest has already made researches at Madras and Pondicherry regarding this hero's early career, and it is said that he has made several interesting discoveries.

THE ninth and last volume of *The Works of William Shakespeare*, edited by Dr. William Aldis Wright, has now been published. The new edition of the 'Cambridge Shakespeare' has thus been completed, and it is, as the *Athenæum* calls it, "a vastly improved edition of an invaluable work."

MESSRS. LONGMANS AND CO. announce a new book of travel by Mr. Theodore Bent. It will give an account of the journey made into Abyssinia by Mr. and Mrs. Theodore Bent last spring. The chief object of the journey was to examine the archæological remains at Aksum, which has been the sacred city of the Ethiopians since before the Christian era. A study of the inhabitants of the places through which the travellers passed, especially with regard to the curious forms and ceremonies of Abyssinian Christianity, formed a secondary object of the journey. Mr. and Mrs. Bent made a valuable collection of Abyssinian curiosities, which are now in the British Museum, and most of which will be figured in the new work. The work will also contain translations, by Professor D. H. Müller of Vienna, of various early Ethiopian and Sabæan inscriptions found at Aksum and in its neighbourhood. One of these is bilingual, being cut in Greek and Sabæan. The inscriptions throw much light on the Arabian origin of the Ethiopian, and show that there were Arabian colonists in the heart of Abyssinia as early as the eighth century before Christ.

RECENT PERIODICAL LITERATURE.

THE September number of the *Contemporary Review* opens with a long and important article by Professor August Weismann. This article is a reply to Mr. Herbert Spencer's recent criticism of Professor Weismann's views on heredity and natural selection. Professor Weismann says he is never willing to enter into controversy when the only object is to show others to be in the wrong, but he comes forward at the present time because an opportunity is afforded him of expressing opinions on the subject of natural selection which he has long desired to make public. The scope and object of his article are well indicated by the title chosen for it—'The All-sufficiency of Natural Selection'. He endeavours to show by the method of exclusion that in some cases at least there is no other possible explanation of variation but that of variation by Natural Selection. Among ants the workers do not usually propagate, and yet there is variation among the workers. Here, says Professor Weismann, there cannot be transmission of acquired characters. He himself of course holds that the transmission of acquired characters is a principle as yet altogether unproved. In the case referred to, at all events, Natural Selection is the only possible explanation of variation, and in Professor Weismann's opinion it is an adequate explanation. Further, there is no reason why, if the workers of an ant-state can vary a large number of co-operating parts harmoniously without any help from the supposed transmission of acquired characters, the same capability should be denied to the stag and the giraffe. It would be illogical, therefore, to assume in these cases the action of a new and unproved force; that is, by the law of parsimony Natural Selection is proved to be all-sufficient. It must be remembered, of course, that under the term Natural Selection Professor Weismann includes 'positive selection' and 'negative selection', to which is given the name Panmixia. In the present article Professor Weismann explains that by Panmixia he does not mean 'the survival of the least unsuitable', as Mr. Herbert Spencer seems to suppose, but the deterioration of organs from the height of their development through the

non-disappearance of such individuals as possess them in less perfect form.

It is not for us to say whether Professor Weismann has made good his case against Mr. Herbert Spencer. His theory, so far as we understand it, seems more complex than that of his opponent and in some respects very artificial, but, as he points out, the greater simplicity of a particular theory is no guarantee that that theory is the correct one.

In an article entitled 'The Principles of the Reformation' Archdeacon Farrar replies to some of the arguments contained in the defence of ritualism contributed by Canon Knox Little to the last number of the Review. This is no very difficult task, for, as we stated last month, Canon Knox Little concerned himself more with the style of Archdeacon Farrar's attacks on ritualism than with the subject of ritualism itself. He showed how to put a grain of charity into a ton of politeness, but not much more. As for his style Archdeacon Farrar admits that he does not elaborate, and as for vehemence of language he pleads that there are occasions when a person ought to be ashamed if he does not write and speak intensely in earnest. But he does not concern himself much with the personal aspect of the controversy.

Is journalism a profession for women? Is it suited to them? Does it offer a good market for the kind of literary wares which clever women, having thoroughly sane heads and the pens of ready writers, are best qualified to offer? Are the conditions of journalistic life straining to the strong and overstraining to the weak? Such are the questions which Mrs. Crawford seeks to answer in an article entitled 'Journalism as a Profession for Women'. She practically answers them all in the affirmative. It is impossible to doubt, she says, that women write well. She claims that when they are able to write they have, in a greater degree than men, the faculty for throwing life into what they write. But do women possess that staying power, that reserve of nervous force, which is essential to any one who takes up journalism as a profession? To this question Mrs. Crawford replies that some women do. As to what constitutes the best preparation for a woman who wishes to become a journalist the gist of Mrs. Crawford's remarks is contained in the statement that the great school for the journalist, man or woman, is life, and the great secret of success pegging away.

In 'Evolution a Note of Christianity' Emma M. Caillard seeks to show that Christianity has exhibited in the past and continues to exhibit in a most remarkable degree, that power of constructive change which is always present wherever evolution is going on, and that from its birth it has advanced slowly, perhaps, but surely, to greater universality and greater specification. At every crisis in its history Christianity has exhibited that indistinctness which evolution and dissolution have in common, but as each crisis has passed, the succeeding order, clearness, width, and definiteness have shown that it was a stage of progress and growth, not a stage of deterioration and death. Christianity has never failed to exhibit that correspondence to environment—correspondence even to a complex environment—which is the condition and the sign of life. Nor is there any sign that it will be unable to adapt itself to the new requirements that are springing up on every side. The confusion and incoherence that now manifest themselves in conflicting doctrines, opposing lines of thought, and the advance of apparently irreconcilable claims and counterclaims, may cause the faint-hearted to tremble for the future; yet amid all the confusion there are not wanting signs that once again the change is of growth, not decay. In the course of the article before us the writer calls attention to the confusion of mind that has arisen in connection with the phrase 'the simplicity of Christianity'. If, she says, by this phrase is meant that Christianity is a religion in which the simple-minded and unlearned find truths which they can grasp and understand, and which are an unfailing source of comfort to them amid the difficulties and perplexities of life, the words are true. But if they are intended to convey

the meaning that the truths themselves are simple, or that the needs to which they correspond are simple, then that meaning is false. Christianity, she says, is not a simple religion. Because it is more *complex* than Judaism it is better suited to so complex a being as man. Moreover, since Christianity came forth from Judaism it was bound to show its development in greater complexity. This is characteristic of all evolution.

Professor J. Shield Nicholson writes on 'The Indian Currency Experiment', and Mr. C. H. D'E. Leppington on 'The Teachings of the Labour Commission'. In 'The Foundations of Art Criticism' Mr. P. G. Hamerton gives expression to his opinions on some fundamental principles in art criticism, with especial reference to what he calls the New Criticism. The remaining articles are 'Agricultural Depression in East Anglia', by Mr. Richard Heath; 'Comparative Psychical Research', by Mr. Andrew Lang; 'Sunshine and Rain', by Phil Robinson; and 'How to Stop River Pollution', by Mr. Frank Spence.

The place of honour in the *Fortnightly* is given to an exhaustive article on 'Mr. Gladstone and the Currency', by Mr. W. H. Grenfell. The recent speech of the Premier on the advantage of a gold standard of value is taken to pieces and most ably criticised in every detail. Mr. Grenfell greatly deplores the attempt that is at present being made to make gold alone serve as a measure of value throughout the world. His objection is two-fold:—(1) that since there is not sufficient gold to meet this extra demand the appreciation of gold in gold-using countries is ruinous to trade and agriculture; and (2) that the trade between gold and silver-standard countries is paralysed. The most serious exception which is taken to Mr. Gladstone's statements is with regard to his pronouncement on the invariability of gold as a standard. "The belief is growing and is by the great majority of people firmly held," says the Prime Minister, "that gold is the best standard of value, because, above all, it is the least variable standard." Mr. Grenfell quite negatives this opinion, and he cites the writings of various economists in support of his contention. Certainly the pronounced statements of Ricardo, Jevons, Roland, and Wolowski lend countenance to the conclusion of the writer that "silver alone is better as a measure of value than gold alone, but the two combined form the best measure of value." Elaborate tables and statistics are given in support of the contention, and a really black case is made out against Mr. Gladstone's financial propensities. Mr. Grenfell hopes that in future our Premier may see fit to devote as many hours to deliberate consideration of this question as others have given years, and predicts that the consequent advance in his opinions on money matters will be fraught with great benefit to mankind.

The flippancy of Mr. Grant Allen in his article on 'Immortality and Resurrection' would be reprehensible in a buffoon, but is doubly so in a professed man of science. To write in order to live is most praiseworthy, but Mr. Grant Allen surely knows that truth must ever be sacred, and is not to be sacrificed to prejudice or conceit. We have had the good fortune to hear such a thorough scientist as Dr. Tylor lecture on the same subject, and we can hardly imagine that he will have any satisfaction in counting among the nominal supporters of his theories such men as those who combine the somewhat opposed qualifications of novelist and biologist. Mr. Grant Allen finds "the confusion between Immortality and Resurrection so injurious to the interests of Truth" that he writes the present article presumably in the interests of her who is so much injured. We can hardly say that he has succeeded. The object which he has before him is to prove that the idea of the resurrection of the body is the earlier of the two, since it arises from the practice of burial; while the notion of the immortality of the soul has sprung from the custom of cremation, which is a later innovation, and therefore brings a later thought into the minds of men. We are not concerned with the contention that burial is the oldest mode of disposing of the dead, but this we say that the

evidence which completely convinces Mr. Grant Allen is far from being conclusive to us. But this is nothing. The whole fabric of the argument is erected upon the animistic theory of Mr. Herbert Spencer, which is amusingly swallowed by Mr. Grant Allen, but which to us is 'not proven'. Spencer and Grant Allen have no difficulty in supplying us with a complete psychology of the primitive man who has left behind him only that poor skull into which the philosopher of the nineteenth century has fitted these complex and highly developed thoughts which seem quite foreign to such a stage of evolution, but carry conviction by their adaptability to an unproved theory. That the sublime ideas which Mr. Grant Allen laughingly treats of entered the mind of men in the way described we emphatically deny. We are not prepared to consider them as intuitions, but we as readily refuse to them an entrance into the human mind which resolves them into delusions. Besides, the comparison which is made between the two ideas is misleading and false, and the account of their position in the evolution of thought is but a blind guide. For the brutal treatment of beliefs which would by every scientist worthy of the name be handled with reverence and respect commend us to certain sentences on pages 325 and 327. That Mr. Grant Allen is far behind in his thought on the origin of Christianity is well seen in passages which are too numerous to mention. The theory he holds is curiously akin to one which was exploded half a century ago. A paper which contains expressions like "all delusions known as religions," "religious thought seldom prides itself upon the temporal virtues of logic or consistency," "civilised nations with their developed power of believing in miracles," "the paid apologists" (of Christianity), is one which will be eagerly welcomed by the ignorant, but estimated at its true value—*nil*—by those who are possessed even of average insight and acumen.

The *Fortnightly* has many other articles which we wish space would permit us to notice, such as 'The Origins of Crime', 'The Climbing of High Mountains', a review of '1793-1893', and an article by Professor Dowden on a loyal Irishman's Autobiography. But we must regretfully take leave of the present number.

THE *New Review* for September can hardly be called a strong number. Sir W. Wedderburn contributes an article on the Bombay riots, in which he seeks to indicate the true cause of the conflicts between Hindus and Muhammadans that have from time to time occurred in past years. The immediate exciting cause, he says, is well known, for the conflicts almost invariably occur on the occasion of some Muhammadan festival, notably the Bakrid, or feast of the goat, at the end of June. But the real cause, says he, lies deeper; and his own opinion is evidently to the effect that Government and its officials are mainly responsible for the strained relations between the Hindu and Muhammadan communities which make periodical conflicts so easy of occurrence. He accuses Government of partiality to Muhammadans and of having pitted Muhammadans against Hindus for the purpose of putting down the National Congress. This is a very serious indictment, but unprejudiced people will require more weighty reasons for believing it to be true than Sir William has thought it necessary to bring forward. It was hardly to be expected that such a keen sympathiser with the National Congress would deal with the matter in a judicial spirit, but Sir William's presentation of the case is altogether too one-sided. It is somewhat difficult to believe that he really thinks that the Congress has done so much to promote unity and to get rid of old antagonisms of class and creed as he says it has done. It is also difficult to believe that he is altogether candid with his readers in England either when he quotes as typical of the Congress speeches the honeyed words of a Hindu pandit, or when in support of his indictment of the Government he quotes from a letter written by a prominent Hindu allegations of partiality on the part of officials, which he himself cannot accept without satisfactory proof.

'Silchester and its Story' is the title of an interesting article in which Mr. W. H. St. John Hope describes the results of the excavations that have for the last three years been systematically carried on under the auspices of the Society of Antiquaries on the site of the Roman town of Calleva. The idea that the Roman occupation of Britain was throughout a military one is, says Mr. St. John Hope, so deeply rooted in the minds of even well educated persons, that the civil side has hitherto been absolutely overlooked. Yet, says he, there were towns which were not mere camps or military stations—towns, presumably under municipal government, with such public buildings as a forum, a basilica, temples, and baths, and containing within their walls streets and lanes, shops and houses and even churches. Unfortunately the more or less continuous occupation of the sites of these towns has led to the obliteration of the Roman plan, though tessellated floors and architectural fragments or foundations of ancient buildings are sometimes brought to light. It happens, however, that two important sites, and of the largest size, those of Uriconium and Calleva, are practically free from buildings, and a third, Verulamium, is only partially built upon. It will take many years before the site of Calleva can be properly and fully explored, but many valuable discoveries have already been made, and much light has been shed on the construction and arrangement of the buildings of the ancient town.

The Rev. J. E. C. Welldon defends the Public Schools of England against the attack that was made upon them in the July number of the Review. He says that the article in which the attack was made is written in a spirit of exaggeration, and that the language used is that of a counsel not of a judge. He doubts whether the writer has taken pains to familiarise himself with the educational system which he has made the subject of his trenchant criticism. Mr. Welldon does not look upon the Public Schools as all that they might be, but he thinks that on the whole they are good, and that they are year by year becoming better. When full allowance has been made for the failings and shortcomings of English Public Schools, it remains true, he says, that they excite above all other institutions, a touching and abiding affection in the hearts of the great majority of the boys who have passed under their influence, and that they enjoy in an increasing degree the admiration and even the generous emulation of other nations. They have played a great part in English history, and it is probable, says Mr. Welldon, that they will play a part greater still. His object is to show, and most readers will admit that he succeeds in showing, that they have really been fitting themselves to play this greater part.

Mr. Edmund Gosse contributes an interesting article on 'The Poetry of John Donne'. He holds that in Donne something new begins in English literature, something which proceeded, under his potent influence, to colour poetry for nearly a hundred years. In 'Lord Tollemache, the Labourers' Lord' Mr. Frederic Impey gives an account of a model landlord who more than fifty years ago introduced on his own estates a system of land tenure that has not even yet been improved upon. Mr. Samuel Woods writes on 'The Coal War', and Sir Augustus Harris contributes notes and reminiscences of 'Opera in England', to which he himself has rendered so great services. 'A last Scene', by Mr. Alfhild Agrell, 'The Comédie Française of To-day', by Mr. Alfred D. Vandam, and 'A Visit to the Monasteries of Crete', by Mr. Rennell Rodd, are the remaining articles.

In the *Westminster* for September some of the characteristics of this Review seem to be wanting, and with no prejudicial results. There is a quietness and a conservatism about some of the articles which is somewhat unwonted, and marks are not wanting of an openness of mind which contrasts favourably with the militant and radical dogmatism with which the name of the Review is connected. Moreover a description of 'A Famous Night Mission in New York' is a welcome innovation in the pages of the *Westminster*.

The old spirit shows itself, however, in an article entitled 'Another View of Village Life', in which the statement that "the village is the nursery of national power" is setforth as if it were a new revelation. 'The Future of Society' is a plea for Worth, not Money or Rank, as the ground of status, and for the recognition of woman's equality with man.

In another acticle the Canadian village is extolled as the model of local self-government. An anonymous writer on 'Ireland: the Rebel South' describes the change that is passing over that country. After a vivid picture of the life of the Irish peasantry, the article closes thus:—"Much of the old joyousness of the Irish has vanished. The old stories and legends are rarely told now; politics and trade absorb all the conversation. . . . . . If the people have less of the old careless gaiety, they are grown steadier. If they are discontented, it is not mere grumbling shiftlessness; they want something higher than they have, and that, with the power of saving money, is what brings men and nations to the top of the tree."

A short and somewhat dogmatic paper describes the 'Prospective Transformation of the Novel'. The writer's opinion—be it worth what it may—is that the novel as a work of fiction will cease, and in its place will be the novel as a realistic description of life. "Its essence will be conscientious adherence to fact." Criticism of any novel as immoral this critic dismisses as "essentially idiotic," after which no more need be said.

The two most interesting articles are those on 'The Jew and Modern Thought' and 'Wilkes'. In the former we have a picture of existing Jewish society, its ancestral customs dissolving under the influence of modern institutions, and its religious ideas crumbling away under the pressure of the criticism and thought of to-day. What, then, awaits the Jewish nation? If it do not adapt itself to the circumstances of the present, the writer sees no hope for it. But he summons it to a new prophetic mission. Once more is Israel to be the teacher of the nations. And what is its message, the message that is to thrill into new life the people that proclaim it and to be the gospel of this sinful and work-wearied world? Alas that the children of Abraham should have come to this. The call is to promote 'societies for ethical culture'. Faith and the love of God are discarded from the Jewish creed, and in their place are introduced science and ethics! To one who reads between the lines, however, this will be clear that the Jews are being driven from their old moorings, slowly perhaps but surely, into the haven of the religion of Jesus.

'Wilkes' is a sketch of the hero of the mob of the middle of last century. In this paper also the writer speaks as if his opinion was absolutely new, whereas it is that of probably nine out of every ten educated men who have known anything of Wilkes from his own day to this. That opinion is expressed in the following sentences: "He did not assume the position of tribune of the people: he was simply forced into prominence by the interference of the Government with his liberty of action, and by the efficacy of his protest against this interference. He never professed himself an advocate of abstract rights or of wide-spread schemes of reform, nor was he one of those doctrinaires whose dissatisfaction with a detail of administration or with an isolated point in the constitution leads them to meditate extensive programmes, and, as it were, to pull down the entire house in order to stop up a hole in the wall. . . . . Wilkes cared nothing for consistency; but he cared much for his comfort and his joke. This characteristic of his was instrumental in the abolition of general warrants, in the publication of Parliamentary debates, and in the more accurate definition of the rights of electors and the prerogatives of the Lower House."

Among the reviews of books are eulogistic notices of Herbert Spencer's *Principles of Ethics*, Vol. II., and the late Professor Minto's *Logic*.